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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

We are all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

—ELIPHAS LEVI

This year India's Republic Day has been marred by narrow, divisive and parochial views. The false political philosophy underlying the move to create linguistic provinces stands fully exposed. Further, it has evoked an appreciation in thoughtful Indians of the great and good work of the British rule which unified this vast country in a single whole. This unity we must preserve as our common inheritance.

We are once again experiencing our Nemesis—shall we fight and overcome it or shall we succumb to its evil? We allowed ourselves to be exploited by the forces which divided us; our divisions brought to India the dominance of a foreign power; we suffered but we do not seem to have learnt the lesson. In our newly gained political independence we are again falling prey to the evil force of unbrotherliness. British rule compelled us to accept some democratic ways, for the strong hand of the British Raj enforced law and order. The foreign rulers, however, woefully failed us, inasmuch as real education in peaceful and brotherly living was not imparted—they themselves neither preached nor practised it. The false racial pride of the British in itself should have awakened the Indian classes, if not the masses, to an appreciation of solidarity and should have united them. It is pitiable that the inner lesson of our political enslavement for a hundred

years has been lost on us. Our present task should be to make India a Republic of Brotherhood. Our future progress and services to the world depend on this.

Our very way of living reflects our failure to value the first virtue of true morality, *viz.*, Brotherhood. The minds of our legislators and administrators hold not the truth that unity subsists between all men, in essence and in substance. Our educators themselves need to be educated in this fact.

The reflective mind has little difficulty in perceiving the unity of Nature in spite of the manifold diversities. Man, as a self-conscious intelligence, has also reached the abyss of heterogeneity. His task is to cease to wallow in those murky waters. His first task is the mental perception of the supreme homogeneity of Nature. This will enable him to feel himself as one with his fellows. This should become the duty of all.

The strife and suffering of man are peculiar to his state of self-consciousness. Strife persists because the inner purpose of our self-conscious state is not seen. A dire heresy of separateness influences us. Every type of strife—class and caste conflicts or wars of nations—is a kind of tumour formed by that heresy. That man should persist in his illusion of separateness, in spite of knowledge imparted, is unnatural and alas! in our era has reached an abnormal state.

This illusion has so thoroughly overcome us that even when reasoning persons say, "United we stand, divided we fall," they themselves act contrary to their proclamation. Who dissents from the nobility and truth of the doctrine of Brotherhood? It is something that all desire. Why is it not practised? Because it has been denied in and by man's desire-mind. Whether we recognize it or not, we cannot escape the fact that we are united to all men—mentally, morally and even physically. Modern science points to the ancient truth that the living seeds of which the body is composed are constantly being exchanged. We exude and we take in those living germs which other men have used and stamped with their own influence. The old doctrine of *Nitya-Pralaya*, constant death, and *Nitya-Prabhava*, constantly coming to birth, of man's body and mind, has implicit in it the truth of Universal Brotherhood and the Unity of all Nature.

What makes Brotherhood so difficult of realization for us? Our selfishness—the great expression of the mundane and the mortal. Personal pride, rivalry and retaliation, the sense of possession and of power—these are the ingredients which form the "civilized" man. Such a spirit is visible in the business world, in political life, in the social whirl, in so many other spheres. Our perverted religious beliefs, our faulty system of education, justify and encourage rivalry and competition.

Marcus Aurelius taught:—

It is the intellectual part of creation alone that has forgotten its mutual love and unity. Here only we see no waters speeding to rejoin the parent stream. And yet, let man flee as fast as he will, he is none the less overtaken, and Nature is too strong for him. Observation will show the truth of what I say: for the seeker will sooner find earth untouched by earth than a single man absolutely divorced from his fellows.

One sure way to overcome the machinations of personal pride and unbrotherliness is to seek the one true way of altruistic service of our fellow men. Such service should not be partisan, for a class or a caste or a group. It should be disinterested and so universal. The right attitude towards vast Nature as a unified whole will bring to birth right behaviour towards all our fellow men. Service to an individual is service to all, provided our attitude is universal and impersonal. A man is truly strong in himself when he values himself as a part of the whole. He acquires the strength of Harmlessness.

SHRAVAKA

THE ROMAN SCRIPT

Shri Sri Prakasa's recent observation on a common script for the languages of India (he was inaugurating the All-India Bengali Literary Conference and Cultural Festival at Madras) focuses the attention of many on this rather knotty problem.

Hindi in the Devanagari script has been named as the official language in the Constitution. But, about five years after this decision was taken, the nation still feels a strangeness about using this script. Although phonetically competent, Devanagari has certain disadvantages, which some feel could be overcome by adopting the Roman script.

From the standpoint of the nation in the world, using Devanagari would probably isolate India. The Roman script, on the other hand, being international, would definitely facilitate outside contacts. The claim that the unifying effect of Devanagari within the country would compensate for some isolation from other nations is no longer valid—for it has not been accepted as the national script! India is rapidly achieving eminence on the world stage, partly because of the familiarity and mastery with which Indian statesmen handle the English language and the Roman script—which means that they also have the key to many other languages of the world. This is a very precious advantage, with great possibilities.

The technical advantages of having the Roman script are surely obvious even to the most ardent enthusiast for the Devanagari. Because the Roman script does not belong to any one part of India, it is not suspect. The feeling now prevalent in the south, that north India is gradually creating a Hindi imperialism, would considerably decrease with the country-wide use of the more familiar Roman script.

That the masses do not know the Roman script is true. But the majority do not know *any* script. At the same time, there are a substantial number of Indians familiar with the Roman script, whose knowledge could be effectively utilized. As literacy in India is still largely a matter of beginnings, why not a beginning with the Roman script?

BENJAMIN FRANKLIN
PHILOSOPHER FOR HUMAN RIGHTS

[The following paper was discussed at the Indian Institute of Culture, Bangalore, on the 21st of January 1956. We are indebted for it to **Mr. Henry Butler Allen**, Executive Vice-President of the Franklin Institute of the State of Pennsylvania at Philadelphia. Our readers' attention is drawn to the editorial comments (p.141) on the celebration referred to in this excellent article.—ED.]

During 1956, hundreds of Societies and Institutions in more than forty countries will unite to honour the memory of Benjamin Franklin on the 250th anniversary of his birth.

It is interesting to study why so much of the civilized world is eager to pay tribute to a man born two and a half centuries ago. Some measure of his status is reflected in the fact that young and old, of diverse religious faiths, of widely differing economic and social backgrounds, and from many nations, are aware of his contributions to civilization. Here is a man, born and bred in eighteenth-century America, whose philosophy has appealed to generations of people in many lands, and whose penetrating observations and recommendations on science, economics, social welfare and international relations are still valid after more than two hundred years.

The great Mirabeau, in his famous Eulogy before the French National Assembly in 1790, perhaps explained best why so many people always venerate the memory of Benjamin Franklin. He said:—

> Would it not become us, gentlemen ...to bear a part in this homage, rendered, in the face of the world, both to the rights of man and to the philosopher who has most contributed to extend their sway over the whole earth.

Benjamin Franklin's lifelong crusade for Human Rights was his greatest glory. To him, every man and every woman, regardless of class, caste, colour, creed or race, was entitled to stand straight and tall in dignity—and not have to bow before an accident of birth. He wrote to Joseph Huey on June 6th, 1753: "Mankind are all of one family," and again to David Hartley in 1789, when close to the end of life, in the wisdom of his years:—

> God grant that not only the love of Liberty but a thorough knowledge of the Rights of Man may pervade all the nations of the Earth so that a Philosopher may set his feet anywhere and say "This is my Country."

Many men have written and spoken of the great objective of equal human rights as the only way to world peace.

Franklin not only stated his Philosophy—he lived it himself. He

once wrote: "A good example is the best sermon," and then proceeded to make himself that example.

Born in an age of imperialism, religious intolerance and privilege for only the few, Franklin fought all his life for Freedom of Speech and of the Press; for Freedom of Religion, Education and Opportunity for all men and women of any class whatsoever. He dared imprisonment for the right to speak and write his beliefs. He helped to build churches of all faiths and even a House

> expressly for the use of any preacher of any religious persuasion who might desire to say something to the people ...so that even if the Mufti of Constantinople were to send a missionary to preach Mohammedism to us, he would find a pulpit at his service.

He was President of the Society for the Abolition of Slavery, and he finally signed the American Declaration of Independence because he saw no other way to gain complete freedom for his people.

To Franklin, the great goal of Science and Statesmanship alike was to benefit all mankind. "He snatched the lightning from the skies and the sceptre from the tyrants," Turgot said—and explained, in that one line, the dominating philosophy of Benjamin Franklin's life. A brief review of some of the things he did is the best way to know the man.

Born on January 17th, 1706, in Boston, Massachusetts, Benjamin Franklin was the youngest son in a family of fourteen children. With but two years of formal schooling, he went to work in his father's candle-making shop at the age of ten and was apprenticed to his brother, James Franklin, at the age of twelve. Seeking larger opportunities, he came to Philadelphia at the age of seventeen, arriving with capital consisting of a Dutch dollar and a shilling.

He exemplified the homely virtues of thrift, honesty and industry so well that he was able to retire from business with a competence at the age of forty-two, and taught the maxims of his "Poor Richard's Almanacks" so well that they became household words throughout the land. The introduction to the last "Almanack" was printed in broadsides and posted on walls in England, and translated and distributed by the French clergy among their parishioners. It has been translated into fifteen languages, and reprinted at least four hundred times. A pertinent quotation follows:—

> "Friends," says he, "the taxes are, indeed very heavy, and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement."

Aiming at "moral perfection," he made a list of the useful virtues, which turned out to be thirteen—Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquillity, Chastity and Humility. To each of these, in turn, he gave a week's strict attention, marking down in a book the measure of daily success achieved in the practice of each. Thus he went through "a course complete in thirteen weeks, and four courses a year." He wrote that he was surprised to find himself so much fuller of faults than he had imagined; but, persisting for some years, he had the satisfaction of seeing them diminish. To propagate these simple doctrines and practices, Franklin designed (1732) to write a book on "The Art of Virtue," and to unite all men of good will in a society for the practice of it.

At the age of twenty-one he organized "The Junto," a club of twelve members, for mutual self-improvement. It existed for forty years, and it was said in that period that "the chief measures of Pennsylvania received usually their first formation in this club."

Self-educated, Franklin became one of the most learned men of his time. He acquired his extensive learning through books, his unusual powers of observation, discussion and correspondence. He taught himself three foreign languages. As a boy he developed his literary style by an intensive study of the writings of Addison in *The Spectator*.

Franklin was the leader in many movements for the benefit of his community. He initiated projects for establishing a city police, and for the paving and better cleaning and lighting of city streets. He was largely instrumental in establishing a circulating library in Philadelphia, the first in America, 1731; in founding in 1745 the American Philosophical Society, incorporated, 1780; a city hospital, 1751; and an Academy for the Education of Youth, opened in 1751 (the origin of the University of Pennsylvania). During his active citizenship in Philadelphia, it was said that it was practically impossible to carry on a drive for funds for a worthy project without soliciting his aid, so accustomed were the people to his leadership in such matters.

He conducted experiments in electricity (1745–1752), making discoveries that "have secured his undisputed rank amongst the most eminent of natural philosophers." He established the identity of lightning and electricity. He was interested in all fields of science, including aeronautics, agriculture, astronomy, botany, chemistry, electricity, geology, hydrostatics, hygiene, mathematics, medicine, meteorology, navigation, oceanography, optics, orthography, paleontology and physics. In many of these fields, he made important investigations and discoveries. He carried on an active

correspondence with the leading scientists of Europe and America, and was a member of twenty-six of the great societies and academies of the arts and sciences of his day.

Franklin invented the lightning-rod, bifocal glasses, the first American wood-burning stove, the first draft for a fireplace to prevent smoking, a musical instrument which he called the "Armonica," a letter-copying press, a laundry mangle and other contrivances; but never owned a patent. When offered a monopoly on his stove by the Governor of Pennsylvania he asserted his belief that

> as we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by an invention of ours, and this we should do freely and generously.

In 1764, there having been two insurrections of the frontier inhabitants of the Province of Pennsylvania in December of the previous year, in which twenty friendly Indians living under the protection of the government had been murdered, Franklin, to strengthen the hands of the weak government by rendering the proceedings of the rioters odious, wrote his "Narrative of the late Massacre in Lancaster County of a number of Indians, friends of this Province." In it he appealed to the people to "maintain the honour of the government and protect peaceable citizens, even though they be Indians." Afterwards, when armed rioters started for Philadelphia with the avowed intention of murdering 140 Indian converts who had been brought by the government for safety to that city, Franklin, at the request of Governor Penn, formed a military association of nearly 1,000 citizens to resist these rioters, the so-called Paxton Boys, who, on reaching Germantown and learning of the measures taken for the defence of the city, desisted from further action.

Franklin was a thorough pragmatist. Once, nearly shipwrecked on a rocky British coast, he wrote to his wife that some men in his position would have wanted to erect a shrine to a divinity on the coast, but such was his nature that he felt more like erecting a lighthouse. In the course of his vast scientific investigations, he was always on the lookout for ideas that would be of practical value to his fellow men. He made American farms more productive by introducing mineral fertilizers into America. He also introduced into America rhubarb, turnips, Scotch kale, Barbary barley and yellow willow for basket making. He advocated enclosing fields with hedges to conserve wood, and wrote "Observations on Mayz, or Indian Corn." He promoted silkworm culture in America.

Franklin rarely solicited public office, but was too public-spirited to avoid such honours. In 1729 he supported the popular demand for paper money. He was clerk of the Penn-

sylvania Assembly (1736-51) and member for Philadelphia (1751-64), deputy postmaster at Philadelphia (1737-53) and, jointly with William Hunter, deputy postmaster general for the colonies (1753-74). This was one of the few offices he ever solicited. In the latter capacity he made visits of inspection to nearly every colony, and not only increased the frequency and efficiency of the mail deliveries, but made the post office a financial success as well. In 1775, he became the first American Postmaster General, upon appointment by the Continental Congress.

For a number of years prior to the Revolutionary War, he was the agent of Pennsylvania and other colonies before the Court of Great Britain, and became the bold defender of the rights of America in general. It is said that the light he threw upon colonial affairs in his memorable examination in the House of Commons relative to the repeal of the American Stamp Tax, probably more than all other causes combined, determined Parliament to repeal the bill.

His last words to the British government at the outbreak of the Revolutionary War included the following statement: "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

In signing the Declaration of Independence, he delivered his famous quip: "Yes, we must all hang together, or assuredly we shall all hang separately."

Franklin was a delegate of the Assembly of Pennsylvania to the Second Continental Congress and served on ten important committees. He served on the committee appointed to draft the Declaration of Independence. He was President of the Convention which framed a Constitution for the State of Pennsylvania in the same year, 1776. Later in the year he was appointed one of the three Commissioners to the Court of France to secure the aid and co-operation of that country. He was then seventy years old, and in accepting the appointment made his memorable remark: "I am but a fag end and you may have me for what you will." Before leaving for France, he collected all the money he could, amounting to between 3,000 and 4,000 pounds, and loaned it to the Congress, thus encouraging others to lend their money in support of the cause.

Franklin remained in France for eight years. Of his service as a diplomat, an eminent French historian has said :—

> His virtues and his renown negotiated for him ; and before the second year of his mission had expired, no one conceived it possible to refuse fleets and an army to the compatriots of Franklin.

Although he was in his seventies and a frequent sufferer from gout and "the stone," in addition to his diplomatic duties he was kept busily engaged in purchasing supplies and

munitions of war and shipping them to America; in acting as the Judge of Admiralty; in commissioning and equipping privateers (such as John Paul Jones) to operate against British commerce; in negotiating loans and honouring the numerous drafts drawn on him by the Congress; in attending to the needs of American prisoners in Great Britain, and in various other ways.

Upon returning to America, he was chosen President of the Supreme Executive Council of Pennsylvania and served in that capacity for three years. He wrote to a friend that the public, having devoured his flesh, now wanted to pick his bones.

Franklin was active in promoting the foundation at Lancaster of a college for the education of young Germans, now known as the Franklin and Marshall College, and it is said that in 1787, notwithstanding his physical infirmity, he travelled to Lancaster to lay the cornerstone of its principal building.

In the same year he took an active part in establishing "The Society for Political Enquiries," which had for its object mutual improvement in the knowledge of government and the advancement of political science. He was elected its first president.

Franklin was a delegate from Pennsylvania to the Convention to frame the Constitution of the United States and, despite his age and infirmity, attended regularly. Though some of the principles he advocated were defeated in the Convention, he urged the adoption of the Constitution as the best instrument that could be devised at the time, and his great influence was a potent factor in securing its adoption.

One of Franklin's last public activities was in helping to organize the first society formed for the abolition of slavery, and, as its President, writing and signing the first remonstrance against slavery addressed to the American Congress.

Franklin died in Philadelphia on April 17th, 1790, aged eighty-four years and three months. In his will he gave a hundred pounds to the schools of Boston, his native city; and gave a thousand pounds to the city of Philadelphia and a like amount to the city of Boston as trust funds—the income to be let out upon interest to young married artificers under the age of twenty-five years.

It is one of the great tributes to Benjamin Franklin's practical mind that the funds he left in his will are still doing good for mankind after 166 years. So wisely had he planned it that the moneys he bequeathed have grown greatly in size and service.

The Franklin Technical Institute in Boston, founded in part from the funds in Franklin's will, is one of the pioneer schools for giving technical training to young men who

cannot afford college. More than 75,000 young people have been enabled, through this one Institute, to take part in the technological improvements for mankind.

The Franklin Institute in Philadelphia also benefited from the thoughtful provisions of Benjamin Franklin. Founded in 1824, it established not only a service for young craftsmen, but also helped to pioneer in the practical education for young women—one of Franklin's great objectives even at a time when women were not given education equal to men.

Through the years, the Franklin Institute has served to continue the ideals and objectives of the Philosopher for equal human rights. More than 300,000 visitors, half of them boys and girls, learn something each year of the wonders of science in its great Museum and Planetarium. Its research laboratories and associated research foundations have contributed, as Franklin wished, to the service of all mankind.

Here was established one of the world's first weather bureaus, based upon Franklin's studies of storms and winds. The standardization of bolt and screw threads was developed here so that peoples of all nations might benefit more easily by the interchange of technical equipment. The problems of steam-boiler explosions, air pollution and the wider use of asphalt have all been constructive projects.

Here, too, were developed the aids for the blind that have brought greater comfort to those so afflicted. The first motion pictures—which have given so much happiness to so many millions of people—were first exhibited at the Franklin Institute.

Thus the influence of a truly great Philosopher continues to bring benefits to men and women through the years.

It is said that all human progress springs from the creative ideas of great minds. Benjamin Franklin made enormous contributions to the development of science for the benefit of mankind—but history will, some day, pay him even larger tribute for his teachings on the equality of all Human Rights.

For humanity's greatest goal is Peace. And Peace, Franklin taught, never could come from any source except full and international respect for the Rights of every Man. No finer tribute could be paid to him during this Anniversary than to emphasize again this deathless Philosophy.

HENRY BUTLER ALLEN

A complication is a supplication, something seeks a solution.
Only privilege can condescend.

AVOR

SOCIAL BACKWARDNESS IN INDIA

[**Shri P. G. Shah** has occupied high government posts and now in his retirement is active in serving his country and community in a commendable manner. In this article there are some thoughtful suggestions.—Ed.]

India has been and will remain a land of paradoxes. It is a land of poverty in the midst of plenty. Even though the power of the proverbial Rajas and Maharajas has been taken from them after Independence, and though the feudal organization is dying out, social inequalities stare us in the face everywhere and especially in rural areas. Against the few intellectual giants who bring glory and greatness to India in international spheres, whether of science, philosophy, art or politics, the masses of illiterate and socially backward people who are the objects of ridicule or the victims of social discrimination are still numerous. On the one hand, the country is crying for national solidarity and unity; on the other, several fissiparous tendencies like provincialism, linguism, casteism, group loyalties, sectional claims, are visible all round, while the fight for power, prestige and position vitiates the proper growth of democracy at all levels, from the village *panchayat* to the parliament. In the struggle between the capitalists and labour, the consumer suffers through a rise in prices; and in planning for large-scale industries and projects the socially backward classes continue to be neglected.

Some Americans are proud of the fact that they are not hampered by a long history of ancient precedents in fields either social or religious. When a Hindu looks at a serpent, his reactions are affected by an inner consciousness of a racial history which treats the serpent as a god or godling capable of miraculous exploits: a Westerner would remove it from his path without any such compunction. In the same way, the historical background affects the problems of the backward classes of India. Most of these problems are affected by the fact that the social position of these classes, arising from the profession or trade that they follow, makes their progress difficult. These difficulties are accentuated by the ancient institution of caste, which not only persists among the Hindus but has seriously affected the social structure of converts from Hinduism to Islam, Christianity, Sikhism or Buddhism, even though they all officially declare themselves against caste.

The Constitution of India, drafted by the representatives of the people, provides for social justice and equality of opportunity. It makes special provision for the progress of the backward classes; and, though discrimination in favour of any

individual or group is generally prohibited, exceptions are made in the case of these backward classes. The Constitution mentions three main groups of backward classes: (1) the tribal people, living mostly in the hills but including those who have migrated to the plains or have been assimilated partly or wholly, listed as "scheduled tribes"; (2) the "untouchable" communities, like the scavengers, sweepers, leather workers or weavers, who are dubbed dirty and inferior, listed as "scheduled castes" (they were given the name of Harijans—God's people—by Mahatma Gandhi); (3) "non-scheduled backward classes" or "other backward classes," who suffer from social disabilities and are educationally backward. The Constitution provides for the appointment of a special statutory commission to look into the problems of these classes and submit a report. This report was submitted to the President in March 1955 and is under the consideration of the Government of India, before being published. *It is not intended here to forestall the findings of the report but to mention some of the problems that affect these groups and to prepare the country for the shock that may be received when the report is published.*

In every human society, there is a tendency to form groups, strata, castes, classes and unions which affect social mobility and social efficiency within that society. A common feature of all these social divisions is the economic differences, beginning with the "haves" and the "have-nots," which slowly disappear with the rise in the level of income and the standard of living. Social surveys like those by Sorokin, Glass and others have confirmed the existence of social stratifications and some social immobility in all countries of the world. As Kroever, the great American anthropologist, has stated:—

> Social classes exist in America yet our basic national ideology disapproves of them. Hence we disavow them as much as we can or fail to be frank in admitting their existence.

Thus India need not be ashamed of the existence of the caste system, but she must take it as a vast sociological problem to be tackled not by legislative prohibition but by a real change of heart among the higher classes. This requires the sublimation of the caste impulses rather than the mere summary abolition of long-standing practices.

The social stratification in India has been intensified by the religious and spiritual sanctity so erroneously attached to caste by Hindus from ancient times. This people, who attached supreme importance to spiritual values and emphasized ceremonial purity as essential for *Dharma, Artha* and *Kama*—for both material and spiritual advancement—has developed *mores*, customs, manners and practices which are singularly out of place in modern times. It is difficult to describe,

explain or justify the social disability attached even in the year 1956 to an untouchable living in an ordinary village in any part of India. One can understand that persons or families pursuing unclean occupations or living in dirty surroundings may be isolated, but there is not the same reason for treating as untouchables persons and families of the same caste following other occupations and living in better surroundings. Shri Jagjivan Ram, Minister of the Government of India, declared at the recent seminar on "Untouchability and Casteism," held at Delhi, that, even though he occupied a high position under the Government, he was a *Chamar* (leather worker) by caste and his relations in the villages would not be allowed to draw water from the common well or to enter certain temples or *Dharmashalas* (charity rest houses) or schools, in spite of legislation prohibiting the practice of untouchability. This position is somewhat worse than that in the U.S.A., where, in spite of strict legislation and of liberal treatment by the Federal Government, a few States still discriminate against the Negroes at various levels. In India the social prejudice extends beyond the actual worker in a trade regarded as unclean or inferior. According to one computation, the actual number of persons employed in the whole of India as scavengers is in the neighbourhood of 500,000, and the total number of scheduled castes employed in unclean trades is in the neighbourhood of 5,000,000; yet the number of scheduled castes employed in agriculture and allied trades is as high as about 50,000,000. Why should society treat these persons, employed like any other villagers in agriculture, as untouchable and subject them to social humiliation?

Then, there is the case of other backward classes which are socially backward because society cannot forget its age-long practice of treating some sections as high and others as low. An artisan like a potter, a blacksmith, a carpenter, a fisherman, a butcher, a barber, a tailor or a funeral priest is considered inferior to a Brahmin, a Kshatriya or a Vaishya and treated as socially backward. As with the supposedly "unclean" occupations, such treatment is not restricted to the individual exercising one of these professions but is extended to the whole caste to which the profession traditionally belongs. An unfortunate part of the position is that not only does rural society recognize these distinctions but the Government also has to recognize them by publishing lists of castes which are entitled to special scholarships and educational facilities. This official recognition of about 3,000 castes is defended on the ground that it is only temporary till the inequalities are removed. But the policy of the Government in the matter of expansion of education is so slow and the provision for education in the second five-year

plan so niggardly that it will take two or three more plans before universal literacy is secured. Till that time, rationing of education will be necessary and the backward groups will have to be given special opportunities. An important question is whether this is to be continued on a caste basis. Is caste to be perpetuated in Government records while it is officially abolished in the census? How can the people sublimate their caste impulses if they continue to get official recognition in some form or another?

For us ordinary men the path is clear. We have to overcome all caste prejudices and feelings and to learn to practise in daily life the brotherhood of man, the fatherhood of God and the equality of all. The prejudices against the backward classes have to be overcome by constant propaganda, preaching and practice by the people themselves. The programmes for constructive work for the removal of social and educational inequalities among the various groups in rural areas have not received the attention they deserve. The demand of the Community Projects and the National Extension Service programmes for the stipulated amount of voluntary contributions from these groups themselves is hardly justifiable. Social justice demands a more progressive and a more sympathetic State policy towards these groups. They are likely to fall into the hands of the disruptive forces that at present endanger the national unity and solidarity of the country. Every effort made in this sector by the State and the society, and every pie or second spent in this direction, will repay itself manifoldly to make India a greater and nobler country.

P. G. SHAH

THE GURU

He came into my room and sat
Among my sacred things a while,
There was great blessing in his eyes
And benediction in his smile.

Few words we spoke, yet much was said,
And after he had gone I knew
That in this quiet room I'd met
One of the Few.

HESPER LE GALLIENNE HUTCHINSON

SCIENCE RUN MAD

[**Dr. L. T. C. Rolt** is the author of a dozen volumes, the latest two of which are *The Clouded Mirror* and *Red for Danger*. He has been a mechanical engineer and so is familiar with the methods of science; he was in the Ministry of Supply from 1941 to 1945, and so has had experience with governmental business. In this article he advances convincing lines of thought; and mechanically minded persons ought to gain a great deal from it for their own moral improvement.—Ed.]

"*Cogito, ergo sum*"—I think, therefore I am. These were the passwords to the Age of Reason, an incantation of immense potency. They enabled those who accepted their full import to take what they believed to be the most significant forward stride in the history of man.

Hitherto a sense of awe at the profound mystery of life had influenced all human thought. How had man and the marvellous world in which he found himself originated? That was the instinctive question and the answer to it had always been the same in essence. They must be the creation of some supernatural and omnipotent intelligence. This eminently reasonable supposition was the starting point of all religion and all philosophical speculation. Through religion man acknowledged this creator and sought his guidance. The philosopher, humbly seeking to interpret the creator's purpose, perceived in the world about him a natural order so wonderful that he held it to be divine. He saw that man himself fell far short of this divine order but he sought to model human society upon it. This was the beginning of morality and the rule of law. It was a process whereby the philosopher's humility increased with his knowledge and wisdom.

From the moral sanctions of this old world those three little words liberated the new man of the Age of Reason. They made him feel that he had stepped out of a twilight of ignorance enslaved by superstitious fears into the clear sunlight of reason and common sense. No longer need he worry about his place in the scheme of things, for the simple reason that there was no longer any scheme. There was only chaos in which his own mind was the only creator of order. Because there was no order that his own mind did not impose, it followed that morality was not something to be enforced by superstition and threats of divine punishment. In a society emancipated from such primitive fears morality should be based on a perfectly rational code of ethics. Why threaten a murderer with hellfire when his crime was so obviously a sin against society?

With reason thus enthroned, the relationship between man and his

world was profoundly changed. Man's pursuit of knowledge was no longer governed by any sense of awe or mystery, or by any fear that he might be tampering ignorantly with a vast delicately ordered creation whose ultimate purpose he could never hope fully to understand. Hence that most precocious increase in the range of human knowledge and in its application to the manipulation of natural resources and powers which has distinguished the last two centuries. It has been accompanied by the growth of pride where there was once humility and certainly by no access of wisdom. On the contrary, if there is one sin likely to lead to folly and blindness it is the sin of pride.

If we read the story of this development we find that each step forward has at first been disputed by the voice of religion. The scientific discoverer has been charged with impiety and told that the exploitation of his invention will bring dire retribution on humanity. The only effect of this fruitless opposition has been to discredit the religious view of life and to make the rationalist more arrogant. Religion has appeared to him to be a purely negative force, a superstitious legacy of the dark ages and an antiquated stumbling block on that trail of human progress and betterment which he was so surely blazing. Moreover, events have appeared to prove him right, for over and over again his discoveries have been adopted without any dreadful consequences becoming apparent and the voices of protest have faded weakly away. They are raised only faintly today, for what was once a strong conviction is now only a vague sense of disquiet.

So it has come about that the scientific hierarchy holds undisputed sway over our world. So intently have the eyes of the scientific rationalist been concentrated on his highly specialized channel of research that it has never occurred to him to use the powers of imagination; to consider the nature of the world he was creating; to wonder if the defeated opposition may not after all have had some right upon their side; to suspect that the forces of retribution might be gathering after all. For it is notorious that the mills of God grind exceedingly slowly, while there is also an old saying that those whom the gods wish to destroy they first make mad. It is certainly true that what began as an Age of Reason is ending as an Age of Unreason.

Gone are the days when each new discovery was joyfully hailed as a fresh proof of the inevitability of human progress. To an increasing number of people new evidence of the advancement of science no longer spells progress at all, yet, because the *mystique* of inevitability remains, its inhuman power over man's life is accepted perforce as

though it was some natural phenomenon. Thus the order which man has sought to impose upon the world now moves of its own volition, defying all reason and threatening the final overthrow of the natural order. Because he is a part of that order, such an overthrow necessarily involves the degradation and ultimate destruction of man himself.

Now what is the attitude of the scientist himself to all this? The answer is revealed very clearly in a recent book entitled *The Robot Era* by P. E. Cleator. It is that the machine is no longer venerated as the incarnation of human reason. On the contrary it has become an object of worship in its own right. The reason for this subtle change is not far to seek. So long as the machine was the product of a single mind it remained subordinate and the throne of reason was secure. Now that the machine is the product of many minds, each so highly specialized that it is incapable of mastering the finished whole, reason is overthrown and the machine may appear to its creators to possess powers far superior to their own. If the truth of this be doubted, listen to the reverential tones which the scientific hierarchy adopts when it describes a nuclear reactor or the latest electronic brain. Mr. Cleator adopts this reverential attitude throughout his book. Like some doting parent he describes the subhuman tricks which complex electronic gadgets may now perform as indisputable evidence of superior intelligence:—

> ...the human memory is not infallible, and its owner is thus liable to make errors of judgement which no machine would ever repeat, *once it has learned by experience.*

Compared with the new machines, with their infallible electronic brains, which Mr. Cleator envisages in the near future, what a poor, bungled piece of work is man! But, after all, what more could one expect from the haphazard result of what he calls "abiogenesis" or "the phenomenon of vitalization," an accidental biochemical combination which occurred while our world was cooling off? This pathetic product of blind forces is obviously inferior in body as well as in mind to the machine. He writes:—

> Thus the human frame, wholly admirable as regards the hand, in other respects gives cause for concern, from the ludicrous inadequacy of the feet to the inexplicable vulnerability of the skull. And as chemical analysis has shown, this framework is composed, of all things, of calcium phosphate—a substance so brittle that a bone which is broken is almost to be regarded as a bone which is in its normal state. Worse, for its protection, this fragile skeleton is clothed in flesh so soft that it scratches and tears as easily as it bruises and burns.

Until this inefficient and badly constructed machine can be superseded altogether, it is up to the scientists, Mr. Cleator maintains, to make the best of a bad job by doing

what they can to improve it. Let us selectively breed a better race of men as we now breed animals. Thanks to artificial insemination, he writes, "an acknowledged genius may be enabled to father ten thousand experimental offspring without undue embarrassment or fatigue...." Moreover, the absurdly unscientific method of natural procreation will be replaced by

> ectogenic processes carried out in the aseptic surroundings of a governmental hatchery...thanks to the deep freeze methods of indefinitely preserving spermatic fluid which have been developed, it will enable a man to achieve fatherhood a thousand years or more after he is dead.

To the question what, in the scientists' view, represents a "better" man, Mr. Cleator has his answer pat:—

> ...a careful check will be kept on each new breed that is produced, and any strain which in later life developed criminal tendencies, or a leaning towards racialism, or a predilection for theology, or exhibited some other equally undesirable trait, would be discontinued forthwith in the general interest.

As for the surviving products of haphazard natural mating, they can be eliminated within a reasonable period of time, "if not entirely in accord with natural law [surely a strange admission that there might be such a thing], then at least humanely."

These improved children of the government hatchery will live in specially designed communities on the best scientific principles. Chemical foods will put an end to the need for agriculture and there need be no more domestic drudgery. Soiled clothes and dirty dishes will be replaced. "A conveniently located incinerator will quickly cremate all such items, together with anything else which calls for disposal, be it feculence or mortal remains." So, presumably, when the bright new machines are ready to take over, the last pathetic specimen of that inefficient mechanism called *homo sapiens* will be bundled into the incinerator along with the dirty dishes of his last chemical "nutrition intake."

Now Mr. Aldous Huxley said all this in much better prose many years ago, but whereas we could afford to laugh then at *Brave New World* as a brilliant but wildly improbable satire, we cannot now afford to laugh at Mr. Cleator. He writes seriously and with evident enthusiasm, while many of the scientific developments he describes are either already with us or within sight of achievement. Moreover, and this is the really important point, there is absolutely nothing in the views which he expresses or in the future to which he looks forward which in any way conflicts with that doctrine of scientific rationalism which was the mainspring of the industrial revolution. If man be the chance product of a chaos upon

which the only order is that imposed by his own mind, what could be more natural than that he should seek to evolve something more efficient and orderly? If morality has no other basis than a man-made code of ethics what could be more natural than that such a code should be modified from time to time in the interests of scientific progress? To eliminate an undesirable sub-species with a "predilection for theology" can be no offence against the code if the scientist, in his wisdom, knows that it is for the betterment of the race. This is science run mad, says the voice of wisdom. True, but it is also the utterly logical conclusion to which the acceptance of those three little words "*cogito, ergo sum*" must ultimately lead.

That the whole fabric of scientific materialism has been built upon a premise less reasonable than the most primitive religious "myth," Mr. Cleator himself reveals when he attempts to draw a parallel between that accidental genesis of man in which he believes and the future genesis of the improved mechanical robot to which he looks forward. The parallel will not hold, and when he himself says that despite its superhuman powers the robot might well remain unaware of its origin he delivers himself into the hands of his opponents. Such a robot, such a highly specialized piece of mechanism, might well fail to realize that it had its origin in that mystery within a mystery—the human mind. Would it then come to the conclusion that its complex electronic brain had put itself together by accident? If so it would surely be a very defective piece of scientific apparatus. Yet we are asked to believe that this was precisely how man, that infinitely more complex yet versatile creation, was evolved.

Unfortunately, however, this fallacy cannot be dismissed with the ridicule it deserves. It has an immensely powerful hold upon the world which can infect the thought even of the wisest and best of us. It places the future of mankind on earth in the most dire and imminent peril. The present clash between Catholic and Communist is merely a preliminary skirmish which forecasts an ultimate struggle for the soul of humanity which will transcend all religious denominations or political creeds. It will be fought by the disciples of scientific determinism against all who still believe that the Universe reveals a purpose outside the temporal tide of human affairs; that man, though he may be fallible and fallen, is much more than a machine.

L. T. C. Rolt

RURAL CREDIT IN INDIA

[The writer of this article, **Mr. Donald G. Groom,** belongs to the Friends' Rural Centre of the Quakers at Rasulia, Hoshangabad, Madhya Pradesh. Mr. Groom writes out of personal experience on a subject of vital interest to the Indian villager. He has been able to introduce the American Supervised Credit System in the villages working under his guidance. Mr. Groom is doing excellent service in reviving the life of India's villages.—ED.]

As far as can be judged from experience in a number of villages in the district of Madhya Pradesh in which I live, the economic condition of most of the people is poor, in some cases desperate. A great many live from day to day on what they can receive on that day. Few can put aside cash or goods for later use in improving their agricultural or craft work. The possessions of many are limited to a small hut with mud-plastered walls, cooking utensils of the simplest kind, a *thali* and a *lota* (a plate and a drinking mug), and a minimum of clothing and bedding. A good many might add to this a pair of bullocks, implements for cultivation and a cow or two. Those who do not own land may not be in debt to any large extent, but the landowners holding up to thirty acres may be heavily in debt—in one village I know the average would be about Rs. 1,500 per family. In spite of this one never gets the impression in the village that there is a struggle—there is peaceful existence. Credit is needed to carry on the affairs of life—for the purchase of grain to feed the family, of seed and of bullocks when some have become old or have died; for new implements and for land improvements such as manure, soil conservation, tractor ploughing, etc.; for weddings, special functions, *yatras* (pilgrimages), etc. —and somehow the credit is obtained.

Before examining how this credit is obtained and suggesting other approaches to the problem which might bring more benefit to the villagers, I should like to comment on the villager's attitude to improvement and to money—the form in which credit is usually obtained. Credit is for improvement and there must be some understanding of what credit is.

There might reasonably be a doubt as to whether the villager desires improvement or not. I personally feel that he does desire improvement but that he is not easily persuaded to make the disciplined effort that is required and has a sense of values which does not place that quest for improvement absolutely to the fore. He gives primary value to the carrying out of certain religious and social functions (*e.g.*, feasts after funerals or weddings), and this is where an unreasonable attitude towards money comes in. If such religious

and social functions did not involve the expenditure of money it would not matter, but they do, and the villager uses up accumulated resources or borrows money and thus enters a field which is totally unrelated to the objectives of these religious and social functions. If he borrows money he should consider that he must use it constructively or he will cause a national waste; he should also consider his repayment potential and make plans accordingly. But, because an absolute priority is given to these religious and social functions, a correct attitude towards money is impossible and the villager's improvement potential is weakened. An irresponsibility towards money sets in, and credit ceases to be the instrument which it should be for helping the person to a fuller life; it becomes instead a burden around the neck.

The villager must understand the true nature of credit. Credit is accumulated resources, accumulated as a result of the labour and ability of others, made available to those who have not been able to acquire such resources. The use of credit is therefore an act involving great responsibility: a responsibility not to waste what others have produced. Credit is the right of everyone who needs it, who is prepared to make it his sacred duty to use it properly and productively. Its use involves planning and foresight.

Much in the way credit is obtained and granted in the village shows that there is not this understanding of it. The largest distributor of credit is the Government, and in this class of credit the Community Projects have brought about considerable improvements in recent years. The people receive their money in or near the village and the village worker is there to help to see that the correct request is made and the right use is made of the money. Government credit is only given on full security of land—given by an individual or a group of people. The next large distributor of credit is the co-operative credit society. As with Government loans, there is a detailed enquiry, and usually a clerk or an official receives some gratification for service rendered. Only those who can produce adequate security can secure loans from co-operative sources at present. Banks play little part in providing credit direct to the village cultivator. The only other main supplier is the private moneylender, and the general impression is that his position is as strong as ever: that he provides money at exorbitant rates, but usually without security. The larger landowners still provide credit in the form of seed, for which they require a payment of twenty-five or fifty per cent in addition to the original seed loan. Many labourers get advance payments of food grains as well from this source.

The question might well be asked why the moneylender still has such

a large place when it is known that he cheats and expects excessive interest. The fact is that for many in the village there is no other way open. Those who do not have security enough to permit them to take credit from the Government or the co-operative credit society must have access to some source of credit and the only source available is the moneylender. The moneylender can also provide quick cash without red tape and this suits the condition of the villager, who rarely plans far ahead. The personal character of the relationship is also appealing. The villager does not seem to mind the exorbitant interest, but that is partly because of his lack of understanding of what is actually happening and partly because the loans sought in this way are only for short periods.

Out of the above remarks, the following points arise:—

I. The present official credit sources are only available to those who have adequate security—in other words, those who have, receive; those who have not, lose what they have. I know of one cultivator businessman who has considerable resources but borrows money from the Government for agricultural work. He can lend his own money at much higher rates of interest than he has to pay for his loans.

II. Those without security to offer in the form of land or property also need credit, and, although they are less able to afford it, they have to take loans from moneylenders at high rates of interest.

III. The villager does not understand the implication of credit, and therefore the true value from it is lost.

These considerations led the Friends' Rural Centre, Rasulia (Madhya Pradesh), to experiment with a system of credit which has been used very successfully in the United States of America: supervised credit. It has only been possible to make a small beginning, and I cannot give any definite conclusions except that I am still convinced that this system is the most appropriate to the needs of village India. The main hindrance is the people's continued unbusinesslike attitude towards money and their innate dislike of planning for years ahead, both of which are important for the successful operation of supervised credit. Hence the early stages in introducing it have obviously to be educational.

Supervised credit starts with the following presumptions: that everyone has a right to credit and that credit is not a sinful thing to avoid; that credit must be used for productive purposes within which there is the clear possibility of repayment out of extra earnings; that security lies in the ability and character of the recipient—material security, though important, is secondary; that credit should cover the whole needs of the family—thus involving

planning and budgeting for the family unit.

Though this is not an essential feature of supervised credit as such, we have seen the wisdom of making the whole village largely responsible for the decisions to grant or withhold loans. This judgment is based on the fact that, in the village, social pressure is a stronger pressure than law, and that the village as a whole cannot be deceived either about the need of a person or his ability to repay. The village worker or credit supervisor would investigate and advise the borrower, and the final decision would rest with the director of the project or secretary of the Development Fund for the area. In our experimentation the village has functioned in two ways—first, as a Ramayana Mandal and, second, as a Development Committee. In one village the Ramayana Mandal is the best means through which the whole village assembles. It has met regularly for more than two years, and after each *Ramayana* reading the villagers discuss their common problems. It is at this time that requests for credit advances are made, and the recommendations are given. For more than a year the work has been carried on smoothly and frank decisions have been made. At one point a serious problem arose when the Harijan leather workers wanted credit. The village was not favourable to them, as there was discontent about the way in which the Harijans behaved. After a long time both problems were solved, the village became satisfied about the work of the Harijans and the Harijans received their loan.

In another village the Development Committee meets to give the village's view on loan applications, and every effort is made to get as many of the villagers as possible present. In this village many problems have appeared. Most of the cultivators are heavily in debt to a number of creditors. They wanted to borrow to pay off old debts, but the supervised-credit scheme could not provide funds for this—the sum was too large and the funds are available for productive work, which with proper planning could help the cultivator to liberate himself from the burden of debt. We were willing to try to make terms with the creditors to enable the villagers to pay off their debts in easy regular instalments commensurate with the ability to produce.

There was one thing upon which the whole village agreed: there was need for a seed bank in the village from which villagers would be assured of seed at the right time, most having to borrow in any case. So the supervised-credit scheme was used to help this situation. Each cultivator was asked to place in the bank as his share a quarter of the demand he would make for seed. All responded, and the balance needed to provide the village with adequate seed—about 350 maunds—

was purchased and deposited in the bank by the credit fund. After two years we are much encouraged. The borrowers repay to the bank the amount borrowed plus a quarter, part of which goes to the repayment of the credit loan. The accumulated seed can be exchanged for improved seed as soon as the village wants to do so. The village, unknowingly, is building up a village fund which can be used for improvements in the future. The seed bank is something the villagers understand and they take full responsibility for it.

In other villages the supervised-credit funds have been used, without security of land or property, by village craftsmen for raw materials and implements, for small machinery, etc., and by people who need bullocks. Usually the credit supervisor accompanies the borrower when he purchases his needs.

Our ultimate objective is that each village should have a village development fund which will be available for supervised credit. Responsibility would rest with the whole village; supervision would be given by village-level workers. The fund could be provided by an allocation of a proportion of the land revenue of that village for a few years. It could be held in cash or grain or both. An essential feature must be that each year some savings of the people, in the form of grain or cash, are added to the fund.

The benefits from such a credit scheme will appear obvious in the light of what has been mentioned about the present system. Small, short-term credit must be available to those without security to offer—they are often the most reliable and hard-working people. There is need for more experience, and the scheme has to be worked out in greater detail, though complete uniformity may not be possible. It is good to have the centre of responsibility for credit in the village itself. It is good to link credit with a current programme of development in the village. The village should be treated as a unit in which there is equal opportunity for credit for all.

Problems do arise which cannot be solved overnight. This is the problem of the demand for credit for weddings as well as for food to tide over a difficult time. These are not productive uses for credit, but some provision has to be made; otherwise there will be a loophole for the moneylender. Perhaps a special fund created out of the profits of the development fund can be made available for such purposes, and the limit set to such credit by circumstances might well be beneficial discipline.

DONALD G. GROOM

UNWANTED SPIRITUAL CHILDREN

[The outstanding thought of this interesting article by **Mr George Godwin** is that among the warring clans of Churchdom there is absence of the spirit of the Christ-teachings.—Ed.]

Why has the recent formation of a new religious body, the Church of South India, brought about an acute crisis in the Church of England?

Why has this event led four hundred Anglican priests to threaten to secede to the Church of Rome, and some of them to carry that threat into effect?

Why has the appointment of a bishop to the Church of England in South Africa brought from the Archbishop of Canterbury threats of excommunication?

It is not easy for people uninstructed in the niceties of theological doctrine and canon law to understand why so much heat, so much animosity, should have resulted from these two developments.

What, then, are the facts; what the doctrinal points involved?

Since it is an old Church wound recently reopened by the Archbishop of Canterbury, let us take the case of the Church of England in South Africa first.

The Church of England is organized into Provinces, one of which was the Province of South Africa. In 1870 the South African Province formed a Church under that title and became independent of the Mother Church.

Bishop Colenso, of Natal, refused to recognize the newly constituted Church of the Province of South Africa, and Bishop Gray, the Metropolitan of Cape Town, excommunicated him. A body of churchmen followed Bishop Colenso, under whose spiritual leadership the Church of England in South Africa was formed.

There have thus been, since that date, two Anglican religious bodies in South Africa whose styles suggest the Anglican community, neither of which forms part of the Church of England.

Recently, for the first time since the death of Bishop Colenso, the Church founded by him elected a bishop, the Right Rev. G. F. B. Morris, who had been Bishop of North Africa in the Church of England.

Claiming authority to do so, the Archbishop of Canterbury has threatened to excommunicate Dr. Morris if he proceeds to election. The Archbishop has stated that he recognizes only the Church of the Province of South Africa, despite the circumstance that the Privy Council long since decided that it had separated itself completely from the Church of England.

Thus the numerically insignificant Church of England in South Africa, with its main preoccupation the welfare and religious instruction of the Zulus, would appear to have a good claim to be regarded as a part of the Mother Church, though repudiated by its spiritual head.

Such are the facts as far as the present writer, who is no theologian, can discover them.

The situation is made so much the more curious by reason of the stand taken by the Church of the Province of South Africa, whose Archbishop repudiates membership of the Church of England, and thus declines to reciprocate the doctrine of the See of Canterbury.

In a letter to the Press, the Vicar-General and the Registrar of the Church of England in South Africa have this to say:—

> We would remind the Archbishop of Canterbury of his own words in 1952 when he wrote to the Vicar-General of the Church of England in South Africa: "Of course I have no official *locus standi* in this matter, and none of the parties concerned in South Africa is in any sense under my jurisdiction or responsible to me."

How, then, the reader may well ask, can the Archbishop exercise the power of excommunication as he has done by excluding a former Church of England bishop from communion in the Church of England?

All this may well seem a vexatious and futile quarrel among churchmen more intent upon the letter of the law than upon its spirit. And this would seem, indeed, to be the case. For the dissension has its source in the doctrine of Holy Orders and their validity.

This validity is in issue, both as regards the Church of England in South Africa and in the recently formed Church of South India which has been organized largely by a number of bishops formerly orthodox prelates of the Church of England.

The Church of South India has a priesthood which accepts as valid numerous Nonconformist denominations, such as the Congregationalists, the Methodists, and so on. An instrument known as the Basis of Union was drawn up, along with a Constitution, and all who adhered to these instruments were deemed eligible for Holy Orders in the newly constituted Church.

Thus the grounds of the quarrel were set; for the Church of England, or the major part of its membership, declined to regard as valid these Orders, holding them to be irregular. The Church of South India, they assert, is schismatic and can have no partnership with the Church of England, which regards itself as the true Catholic Church (not to be confused with the Roman Catholic Church).

Last July the Convocation of Canterbury and York accepted

unanimously a Report of a Joint Committee on the relations with the Church of South India. It decided to allow "limited inter-communication" with that Church. This was the trigger mechanism that set off the gun of dissension. In London a group known as the Ascensionists was formed. It issued a declaration that "the Church of England Catholic principles have been menaced by the recent decisions of Convocation."

What has clearly divided the Church of England into two hostile camps is this issue of the validity of the Church of South India Orders. The points the Ascensionists make are mostly of a nature to be of interest only to professional theologians. They include the imperative subscription to the Nicene Creed, and to the doctrine of the Sacrament of Orders. The Church of England, they assert, by recognizing the validity of the Orders of the Church of South India, has renounced and repudiated the teaching of the undivided Church which held that the Orders of bishops, priests and deacons are the *esse* of the historic Christian Church.

Is it not strange that these claims are made by a Church which is, in terms of historical time, of recent origin itself; and which is repudiated by the ancient Roman Church from which, following the crimes of a king, it broke away?

Thus we have a sequence somewhat as follows. The Roman Catholic Church does not recognize the Orders of any other Christian body. The Church of England declines to recognize as valid the Orders of dissenting Christian bodies —though attempts are now being made to secure closer relations between the Anglican and Presbyterian Churches of England and Scotland.

The general picture is one of disunion, rather than common acceptance of the teaching of Christ, for whom all formalism, all blind observances of the law, were anathema.

There is nowhere here any indication of a shared brotherly love, but everywhere a stressing of theological dogmas.

As we read we watch priests and high priests jealous for the privilege of office, but with little concern about fitness for it. Ecclesiastical hair-splitting and doctrinal argumentation become an all-absorbing intellectual pursuit in which the teachings of Christ are forgotten. And everywhere there is the smell of the Law Courts rather than that of the Temple.

So far, what has been said touches the Church at the political level, and it reveals clearly its parlous condition. For a Church divided against itself cannot stand, and today that is the case with the Church of England.

Its decline is made ever clearer when one considers the part it plays in the life of the country. The

Church is by Law established. It has vast revenues, and these it is increasing by investments in speculative securities in place of more conservative bonds. It has social prestige, and its head, the Archbishop of Canterbury, stands in the Table of Precedence immediately after the Royal Family. The Church of England, then, is tremendously powerful. And yet—and this is the paradox—it exerts very little influence on the life of the common people.

Why, then, is this so? Why can one find large congregations in little bethels, in ugly Baptist chapels and Methodist tabernacles while the pews of the beautiful old national churches are seldom peopled by more than a faithful few?

The writer would say that it is because the Church of England has long been just another profession, like Law or Medicine, and seldom a vocation. The truth of this is illustrated by the Archbishop himself, a former Public School Head Master. There are no ordained peasants in the priesthood of the Church of England, but only "gentlemen." Thus this Church differs from any other in being a class preserve.

In cities, towns and country villages the Anglican churches draw only the few, and that few yearly fewer. If mankind has need of worship, then there must be some explanation of this failure of the Church. Can it be that the failure is due to preoccupation with doctrinal theory, with the validity or otherwise of Holy Orders, with the authority of high priests to do this or that?

It all seems remote from the solitary Figure from whose teachings —so simple, so devoid of formalism, so contemptuous of priestly display—all Christian communities derive....

A short time ago Dr. Albert Schweitzer, then in England, made this remark to a friend: "Example is not just important: it is everything."

When the Church of England sets before the world an example of the practice of the teachings of Christ, purged of all petty theological disputations, the tide may turn. But if it fails to put practice before the letter of the law it will continue to decline as a spiritual force and crumble into spiritual ruin.

GEORGE GODWIN

NEW BOOKS AND OLD

Winifred Holtby: A Concise and Selected Bibliography together with Some Letters. Compiled and edited by GEOFFREY HANDLEY-TAYLOR. Foreword by VERA BRITTAIN. (A. Brown and Sons, London. 76 pp. 1955. £1. 1*s*; $3.00)

Winifred Holtby was born in 1898 and died in 1935, and this "concise and selected" bibliography has been brought out to mark the passage of twenty years since her death. Miss Holtby had an audacious and sunny nature and defied many of the man-made conventions of her time. She left college to serve in the first World War in the Women's Auxiliary Corps, and returned to Oxford to take her degree. She lectured for the League of Nations Union, published poetry and fiction, and from 1926 directed the weekly paper, *Time and Tide*.

Her interests were varied, and the present bibliography lists her many contributions to periodicals on subjects such as æstheticism, art, folk dancing, air travel, boat racing, anarchy, British nationalism, divorce, housing, domestic finance, education, economics, politics, planning—there is no end, really! She had a genius for friendship, as may be gathered from Vera Brittain's *Testament of Friendship*, and she understood and loved her native Yorkshire as a child understands and loves its mother. Like Virginia Woolf, Miss Holtby also was keenly, even agonizingly, conscious of the plight of women in a society largely controlled by men, and her *Women and a Changing Civilization* (1934) may be described as one of the minor classics of the feminist movement.

It is, however, as the author of *South Riding*, the novel that she completed only one month before her death, that she will live in the annals of twentieth-century literature. First published in 1936, it was repeatedly reprinted and has been translated into many languages. *South Riding*, described as "an English landscape," is verily an epic of Yorkshire life and scenery. Miss Holtby's powers of observation, her high sensitiveness and artistic integrity and her feelings for the beauty of words and the waywardness of Nature's moods are all revealed in her Yorkshire novels and stories, and especially in *South Riding*.

Mr. Handley-Taylor has compiled and edited the bibliography with discrimination and care, and has included a few illustrations and also some letters written by Miss Holtby as a child to her governess. In Miss Brittain's words, the book is "a vital memorial which fitly enshrines the advancing reputation of its subject."

K. R. SRINIVASA IYENGAR

Paul Nash: The Portrait of an Artist. By ANTHONY BERTRAM. (Faber and Faber, Ltd., London. 336 pp. 1955. 42*s*.) Received through the courtesy of the British Council, London.

The reproductions of Nash's paintings in this thoughtful, well-informed book are numerous and their selection discriminating, but the frontispiece is the only coloured plate. Colour is of immense importance to this artist. Those who see his work for the first time should see it in colour. The absence of it makes a regrettable difference.

For it was with colour that the dreamer, visionary and mystic, Paul Nash, made clear the mystery he perceived. In the beginning he used line to define it, as Blake did before him, but in the later paintings colour supplants line. Line follows logic and logic is superseded in the ultimate mystic

vision, the clarity of which Nash conveyed in the clarity of his colour. It is bright, delicate, luminous, cool and not in the least sensual.

His forefathers had farmed the land and nature by itself sufficed for him. He is known to have deliberately cut human figures out of his landscapes. "My anathema is the human close-up," he wrote. When men are present they are distant depersonalized figures. Women's heads appear but they are featureless and bodyless. He painted only one or two portraits. But his landscapes are not devoid of man's handiwork. He chose to portray man, not in his physical likeness but in his works, for by his works he can be known. This is a highly original approach. Man is present in the sea wall in the Dymchurch series of paintings, in the bridges, buildings, fences, gates, fields. And in the war pictures his terrible footprint shows him to us as some fabulous yeti, an unknown creature of terror and mystery.

Gentle by nature, abhorring all cruelty, Paul Nash attacked the godlessness, hopelessness and unspeakableness of war with his pencil and his brush. "If only I can rob it of the last shred of glory . . . " he cried. During the second war his vision changed, passing into prophecy. The plane was a part of his personal mythology. All the romance and passion of his nature crystallized around the metaphors of flight. The *Rose of Death* is almost a Resurrection. In *Encounter in the Afternoon* we see the plane at the moment it merges into the earth. It is the death of romance. In a junkyard with its assortment of dismembered machines Nash sees the *Graveyard of the Monsters*, the monsters which have made a mockery of wings. They lie and rust in ignominious oblivion. In their oblivion is our hope of the future. Thus we catch a glimpse of the meaning of the terror of our times in a dual experience which Paul Nash could give us because he caught and transfixed the image at the moment of its transition into the abstract. We see both the fact and its value in a kind of double vision.

LILA RAY

The Life of Davy Crockett. (The New American Library, New York. 263 pp. 1955. 35 cents)

In this complete and unabridged autobiography of an American adventurer who lived more than a century ago and distinguished himself as hunter, marksman, fighter and public speaker, the reader catches a few exciting glimpses of not only the author's life but also the different scenes in which it was lived. The book—the author's one and only book—was written, according to him, to vindicate himself against the slanderous attacks of a biographer.

As for spelling, grammar, etc. he was not the man to bother about them:—

> I despise this way of spelling contrary to nature. And as for grammar, it's pretty much a thing of nothing at last, after all the fuss that's made about it.

He is satisfied that the whole book is his own, "every sentiment and sentence in it."

Crockett has indeed a very fine sense of humour and every now and then it enlivens the reader with its spontaneity and geniality. Speaking vaguely about the date and time of his birth, he says:—

> I suppose, however, it is not very material to my present purpose, nor to the world, as the more important fact is well attested, that I was born.

Again, on the subject of getting lost, Crockett writes:—

> I will just say, in this place, that whenever a fellow gets bad lost, the way home is just the way he don't think it is. This rule will hit nine times out of ten.

Besides, there is a judicious scattering of apt homespun truths and similes and a delicious recounting of juicy anecdotes. His philosophy of life finds repeated iterations during the course of the narrative, an entire philosophy of success summed up in two words: "Go ahead."

R. BANGARUSWAMI

Land of the Crested Lion: A Journey Through Modern Burma. By ETHEL MANNIN. (Jarrolds Publishers (London), Ltd., London. 256 pp. Illustrated. 1955. 16*s*.)

Ethel Mannin's book on Independent Burma is very welcome. It has all the virtues and charm that we usually associate with her pen. She has caught many facets of the East and reflected them faithfully, like the ironic remark of the Indonesian she met who wondered if, in the light of recent political disturbances, the French could be considered fit for self-government!

Unfortunately her trip was brief, and she was not able to go very deeply into the lives and thoughts of the Burmese people. But she stayed in their homes as every Western traveller, lucky enough to be invited, should. She likes (or dislikes) Burmans as individuals, and does not regard them as a strange race. That quality alone is enough to make her book outstanding, even if it did not possess other merits.

She is an admirer of Fielding Hall's *The Soul of a People,* and was wise to follow in his philosophical footsteps rather than attempt to excel him. He understood how the Burmese feel about Buddhism better than most Englishmen understand how the English feel about Christianity.

The Land of the Crested Lion is so crowded with incident that it suffers in much the same way as a diary does when read by a stranger. Perhaps this was inevitable, since Miss Mannin visited so many places and stayed such a short time in each. Now that Burma is familiar to her, it would be good if she could return there to expand and deepen her first impressions. We would like her to tell us more of the friends she made. Too many of them peep tantalizingly from her pages, interest us for a moment, and then disappear. But the very fact that this book leaves us wanting more shows just how well worth reading it is.

DENNIS GRAY STOLL

For the Loneliest of Reasons. By DAVID KALUGIN. (Vantage Press, Inc., New York. 90 pp. 1955. $2.00)

The third volume of poems by a writer of the vigour and depth that are Mr. Kalugin's should not need a Foreword—not even so appreciative a one as Mr. Robert Hillyer, Pulitzer Prize winner, contributes to this book.

The young American poet voices the malaise of modern man. He paints in dull colours the sordid drabness and the pretensions that surround him. But even when, as often, he has dipped his pen in gall his bitterness is touched with compassion. He makes the reader feel, with the sense of immediate concern that only the true poet can convey, the cynical resignation of strikers betrayed by their leaders, the sodden misery of the homeless unemployed in New York and of the American G.I. in a dripping Eastern jungle, and the sharp anguish of the Japanese soldiers bombarded on Saipan. The horrors of that bombardment are described with gruelling realism. "Sleep Cries, for My Remembrance" wrings pity for the Japanese soldier facing imminent death, with his "deep abiding reverence" for his Emperor and his wistful memory of the wife of his remembrance who "was once a spring in the valley of flowers."

The pressure to conformity receives a satirical thrust in "Some Friends" but "Ice Age" with its restraint gives a terrifying image of the trend:—

> The frozen sleep
> Creeps over the earth's bosom
>
> The numbing
> Conviction
> Snows
> In a steady
> Painless
> Drowsy rhythm
> Of sameness
>
> The glacier grows

"As the Last Guest Leaves" plumbs the depths of loneliness. And in "Can Thought Waves Heal?" the poet gives the little son who has lost a friend by death his almost wordless sympathy:—

More precious than words
He understands
Compassion that speaks
From the heart of my hands.

Even in the poem that ends

The morning after birth
My child dies

the poet can offer

Peace on earth
In the aftertears of pain.

"Tell Me Child," with its effective shift from rhyme and rhythm to free verse is a charming conceit. "Of All Things" also admirably shows the delicacy of touch of which this sometimes cynical, sometimes trenchant poet is capable:—

It's not a pent house but
We make believe...
We dream apart from the neighbours
On our roof...
We have no television set...
Only the elves understand
The simplicity
The luxury
Of our being in love.

Some of the poems in *For the Loneliest of Reasons* make painful reading, but it is a stirring and invigorating book.

E. M. H.

New World Writing: Eighth Mentor Selection. (The New American Library of World Literature, New York. 281 pp. 1955. 50 cents)

"The real revolution which this publication represents," the publishers declare, "is the technological revolution which makes possible low-cost and wide-spread distribution of paper-bound books." For four years this semi-annual with a serious as well as an international slant has held its own among the more popular and rather cheaper paperbacks. Like its predecessors, the Eighth Selection too offers both variety and weight.

The global scope of the volume is emphasized by the section on "Nine Modern Dutch Poets," the essay on "Lorca: Poet in New York" and Lorca's own delightful "tragi-comedy" of Don Cristobita and Doña Rosita, the set of eight vivid line drawings from Tanganyika and Kenya, "Harvest Feast" by the Danish writer Martin Hansen and "The Osprey and the Pike" by the Swedish writer, Sivar Arnér; the rest of the contributions are drawn from the English-speaking countries.

Russia, India, China, Germany and Japan are among the many countries unrepresented in this number—though this is stated here as a fact rather than as a complaint! After all, it is but proper that a semi-annual from the United States, even when called *New "World" Writing*, should in the main be a guide to American life and thought. From this point of view, articles of particular interest are Professor Allen's appreciation of Whitman, Mr. Marberry's portrait of the almost legendary Buffalo Bill, the Poetry section, edited by Richard Wilbur, and, above all, Mr. Moore's brilliant assessment of modern American prose. At the conclusion of his survey Mr. Moore (himself an Englishman) says that American prose as a whole has "more naturalness than the English and at its best a transparent sincerity and simplicity worthy of American ideals." On the other hand, Mr. Moore also points out that American expository prose—in other words, political, philosophical or critical writing—is much weaker than American creative prose, the fiction of, say, Thomas Wolfe or William Faulkner. If there are "two nations" in America, the literate and the semi-literate, is it not more or less true of most "advanced" countries? And how about countries where there are three nations, the literate, the semi-literate and the

illiterate?

Books like *New World Writing* help the cause of literature, and their success encourages us to hope that at no time whatsoever in the future will the oral entirely supersede the written communication.

K. R. Srinivasa Iyengar

The Sleeping Beauty. By Ralph Harper. (The Harvill Press, London. 144 pp. 1955. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

It is an old, old fairy tale, the tale of the Sleeping Beauty, in which the lovely princess, smitten with a curse, goes to sleep in her palace for a hundred years and then is awakened to life and happiness by an enterprising prince. Mr. Harper uses this story as a peg on which to hang his metaphysical interpretations of God, of the attitudes towards Him represented by Nietzsche and his denial or "death" of God and by Heidegger and his view of the absence and "self-witholding" of God, and lastly of the "yearning" to reach Him in some way, the sense of Paradise lost, and sought, and gained too in the sense that it is here, "if only we know it." He writes profoundly of nostalgia and what it signifies; of the value of silence, to proclaim which Thomas Carlyle wrote so many volumes; and above all of poetic justice, "longed for by the poet and his hearers but no longer experienced" and found exemplified best in fairy tales with their pleasant endings, hidden truths, and what Gabriel Marcel would call "presence"—a presence "that is lost to us in our homelessness and anonymity."

Fr. D'Arcy, in the Foreword, speaks of the author as using "the sounds and voices of a bewildered generation to conduct a new orchestra of truth." The suggestion "of the Advent of the true Prince and of His sacramental presence" in life itself is too precious to be missed. The great value of this book lies in bringing home to our minds this rich suggestion in all its enchanting grace and beauty.

R. Bangaruswamy

The Teachings of the Compassionate Buddha. Edited with Introduction and Notes by E. A. Burtt. (A Mentor Religious Classic. The New American Library, New York. 247 pp. 1955. 50 cents)

Of all *danas,* the *Dhammapada* says, *Dhamma-dana* is the best. And the same text says that there is no greater *Dharma* than *Akrodha* (non-anger), which is also known by such positive names as *Maitri, Daya, Karuna, Anukampa* and the like. The legends about the life of the Buddha, as well as the more popular basic texts like the *Dhammapada* and the *Sutta-Nipata,* portray that Compassion was the root cause of the renunciation and long search of Siddhartha the Sakya, whose search ended with the attainment of Wisdom. Buddhaghosha in the opening benedictory verse of his *Sumangala-Vilasini* describes the Buddha as one whose heart became cool through Compassion and as one in whom the darkness of delusion was destroyed by the bright light of Wisdom. Against this background, the title of the book under notice gives one a real thrill.

Professor Burtt has collected here certain "Teachings Expressing Varied Historical Trends in the Development of Buddhism." The title of the book epitomizes the book itself. The various texts brought under this heading illustrate the many-sided facets of the Buddha's Great Compassion: "For this He was moved to pity."

This book is in two divisions: the first contains the basic teachings of *Theravada* and the second contains those of the *Mahayana. Theravada* and

the *Mahayana* are not antagonistic to each other; they are, rather, reciprocal fulfilments. While the former focuses its attention on the *Siddha* or the *Arhat*, the latter concerns itself more with the *Sadhaka* or the *Bodhisattva*. The complementary nature of these two branches of Buddhism is well borne out by the selections presented here.

The ethical bases of the early scriptures, the religious ideal of the later scriptures, the various philosophical developments, as well as the latest devotional aspects evolved in China and Japan, have been well represented in this selection.

The major bulk of the well-known excerpts from the Pali *Tripitaka* have been satisfactorily covered by the first part of this book; and the second part presents a number of equally valuable excerpts from the *Mahayana* texts which will hold the attention of any reader.

There has been a plethora of Buddhistic anthologies in English. Though overlappings cannot be avoided, the individuality of this book consists primarily in the arrangement and presentation of the text chosen; and its value is enhanced by Professor Burtt's insights, contained in the "Introductions" to the sections. This volume breathes the fragrance of Buddhistic faith and devotion as much as of dispassionate and discerning scholarship.

May this Mentor Religious Classic be a beacon in the hands of the Many who would walk the Way of the *Tathagata*!

G. P. RAJARATNAM

On a Forbidden Flight. By SATYANARAYAN SINHA. (Bharatiya Vidya Bhavan, Bombay. 121 pp. 1955. Re. 1/12; 3*s*.; 85 cents)

Shri Satyanarayan Sinha is one of the most colourful personalities in India today and, at the age of forty-five, can claim to have not only visited but also lived and worked in some of the remotest and most inaccessible countries of the world.

In this book the author takes us with him from Afghanistan to Germany, and, in his own poetic words, the pictures that he gained from Bombay to the Baltic coast are escorted out "from their sanctuary to new travellers to march over them, and to press onward."

A simple yet forceful style and a keen power of observation are characteristic of the author. The book is lucidly written, and the descriptive passages, couched in original phrases, are all the more vivid in their brevity.

It is a swiftly moving narrative, and the author's accounts of his travels are linked together with exciting and romantic anecdotes, many of them stranger than fiction. The chapters on Afghanistan are particularly interesting, and the fierce frontier folk are delineated with an insight and sympathy that enable the reader to perceive the many fine qualities that lie beneath their fiery temperament.

In the course of his journeys the author has frequently found himself up against odds that would have daunted a lesser man, but he has overcome them with an ingenuity that testifies to his resourcefulness. Altogether, a very readable book.

ROSHAN KOTHAWALA

Truth is God. Compiled by R. K. PRABHU. (168 pp. Rs. 2/-); *Gandhiji's First Struggle in India.* By P. C. RAY CHAUDHURY. (167 pp. Rs. 2/-); *The Story of My Life.* By M. K. GANDHI; abridged by BHARATAN KUMARAPPA. (208 pp. Re. 1/8) (Navajivan Publishing House, Ahmedabad. 1955.)

"There is no religion higher than Truth"—so runs an ancient saying. Therefore, like all great men, Gandhiji too followed this religion; nay, for him, as he often avowed, Truth was God. Accordingly, Shri R. K. Prabhu has done a fruitful job by bringing within one compass gleanings from Gandhiji's writings, bearing on God, God-realization and the Godly Way, under appropriate heads. Shri C. Rajagopalachari, who contributes a Foreword, rightly observes: "It has a value over and above a book of religious instruction."

Gandhiji's first classic struggle in India for the country's ultimate liberation was, as is well known, the crusade (because of its application of the principle of *satyagraha*) in the Champaran district in Bihar, in 1917, to free the peasantry from their age-old thraldom to the indigo planters. Shri Ray Chaudhury has given a fully documented record of this crusade in *Gandhiji's First Struggle in India.*

The Story of My Life is an abridged version of Gandhiji's autobiography, specially prepared for use in Indian schools by Shri Bharatan Kumarappa and Dr. C. N. Zutshi.

M. N. G.

Exploring the Supernatural: The Weird in Canadian Folklore. By R. S. LAMBERT. (Arthur Barker, Ltd., London. 198 pp. Illustrated. 1955. 15*s.*)

Here is a ghostly book that has fascinated a reviewer who is usually bored by "true" stories about the noisy rappings and malicious pranks of the poltergeist. Mr. Lambert has an intelligent approach to his subject, one in which he got interested the hard way—a poltergeistic disturbance in his own family circle. It is a pity that he is so reticent about this experience: but it started him looking round for evidence of similar phenomena in Canada.

He begins with an account of some anthropological importance about the "shaking tents" of the Indian medicine men of the Huron, Algonquin and Montagnais tribes near Quebec. Most of the early research was done by seventeenth-century Jesuit missionaries, anxious to disprove the magical practices of the religious opposition. Anything they could not explain away rationally, they attributed to the Devil.

When we come to modern times the stories begin to take on a psychological aspect. It is the scientists who are out to disprove that the spirits are here. Their attempts at explanation, as reported in this book, are always more far-fetched than the phenomena they are trying to explain. They never fail to leave a case investigated in greater obscurity than they found it. For all their superstition and falling back on the Devil when reason failed them, the Jesuit Fathers of the seventeenth century seem to have been better thinkers and better educated than our scientific witch doctors. Perhaps the technical college is not the home of wisdom, after all.

While I still doubt whether it matters much if genuine spirits rap on the wall, or giants walk in the backwoods, or serpents swim in the Canadian lakes, Mr. Lambert is a good enough writer to have held my interest on every page. But it does seem to me that if, as his book suggests, there are genuine poltergeistic manifestations brought about by contact with certain individuals in an abnormal state—often the result of

shock or sex repression—then the case of both medium and spirit is a sad one.

Dozens of books are published on this kind of "spirituality" every year, and this is easily the best that has come my way. But publishers are strangely reluctant to touch books that deal with spiritualities and truths that are closer to the Angels. I wonder why spooks are so popular. Can it be that science has dropped blaming mischief on the Devil because he has taken over everything in our modern world so completely?

DENNIS GRAY STOLL

American Philosophy. Edited by RALPH B. WINN. (Philosophical Library, New York, 318 pp. 1955. $6.00)

As our contacts with Western nations become closer, there arises the need for an understanding of the ways of life in the countries which have an abiding faith in democracy. And nothing can give us a deeper insight into the living ideas and ideals of democratic peoples than their philosophies. Hence, a book like the one under review, which expounds the American philosophy, is particularly welcome at the present moment.

In the three sections of this book are discussed respectively the various branches of philosophy, the schools of philosophy (or the so-called "isms"), and the thought of great Americans. It seems to the reviewer that a treatment in the reverse order would have been more illuminating.

In expounding each philosophical theme in the first two parts, the author devotes considerable attention to the discussion of its roots in European thought, and then proceeds to outline its development on American soil. This is as it should be, as in this way of treatment what is truly indigenous to American thought, and what is foreign, are made to stand out in bold outline. Pragmatism, which is characteristically American, as well as certain types of Positivism, Realism and Idealism, that have flourished on American soil, are presented with lucidity. And there is an informative chapter on the contribution of Indian and other Oriental philosophy to American thought.

As one reads and thinks through the writing, and as one tries to integrate the various lines of thought that have inspired the American philosophy of life, one catches a glimpse of the great ideals that have made the country unflinching in its pursuit of democracy in its highest and purest form. At the root of these ideals is freedom—freedom nurtured by a philosophy, young yet mature, vigorous and gentle at the same time, spiritual but greatly mindful of material considerations—a philosophy sprung out of the genius of men like Thomas Jefferson and Abraham Lincoln, Charles S. Pierce and William James, John Dewey and Josiah Roger. The book does ample justice to these men and many others and to their ideas and ideals.

In these days of dark and oppressive shadows which are steadily overwhelming freedom, young men and women in other universities could derive sustenance for their drooping spirits from a sympathetic study of American philosophy.

P. S. NAIDU

Thoughts on University Education. By S. R. DONGERKERY. (Popular Book Depot, Bombay. 170 pp. 1955. Rs. 6/12)

Shri S. R. Dongerkery has been Registrar of the Bombay University for twenty-five years, and, being a humanist as well as an experienced administrator, he is particularly qualified to speak with authority on matters relating to university education in India.

The present collection of thirty-four occasional articles and talks covers almost every aspect of university education. The Reports of the University Education Commission and the Secondary Education Commission have stimulated discussion on university reform, and the institution of the University Grants Committee and the funds that are being made available under the developmental schemes of the First and Second Five-Year Plans have considerably altered the financial picture of our universities. Yet the basic difficulties and uncertainties remain. While the need is to raise academic standards all round, we seem to be unable to arrest the recent steady fall in standards. While research ought to receive top priority in our universities, the need today is as much to discourage pseudo-research as to encourage genuine research. While science and technology are necessary in the context of the present tempo of industrialization in the country, there is equal need to make the beneficiaries of university education acquire a worthy view of life, so that they may be good citizens as well as good technicians.

On the material side, the university needs buildings and equipment; on the intellectual side, properly balanced and judiciously modernized curricula need to be formulated; on the human side, there is need to recruit properly qualified teachers and also students with the right aptitudes. Autonomy for the university is important, yet no university can afford to isolate itself from the main currents of national life. The example of other countries is valuable, yet mimicry of what others do may cause more harm than good. There are no easy solutions to these problems, but without intelligent and free discussions no good solutions can emerge. This is the reason why Shri Dongerkery's book deserves to be read with care by all those who are interested in the rational reordering of university education in our country.

K. R. SRINIVASA IYENGAR

Some Experiments in General Education. By S. R. DONGERKERY. (University of Bombay. Distributors: Popular Book Depot, Bombay. 84 pp. 1955. Rs. 5/-)

This very competent little book is in the nature of a report on experiments in General Education being conducted in different universities in the United States. It also contains a number of interesting suggestions regarding the introduction of General Education courses in Indian universities at the Intermediate stage.

In a preliminary chapter, which is a model of brevity and clarity, the author outlines this pattern of American university education. He then proceeds to trace briefly how the introduction of the "free elective system," which allows the candidate to choose the subjects of his special study, led to narrow specialization and how the need for training the future citizens of the U.S.A. to a realization of their responsibilities in the post-war world led educationists to seek a corrective in General Education. The remedy has not been found to be either simple or obvious. The antidote to "knowing more and more about less and less" is not to know less and less about more and more; nor does it lie in skilfully steering a middle course. The aim of General Education is the Sophoclean capacity "to see life steadily and to see it whole"; its underlying awareness of

the relatedness of all knowledge has been beautifully stated by Tennyson in the little poem, "Flower in the Crannied Wall":—

I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The author notes how different institutions are trying in their different ways, and with varying degrees of thoroughness, to achieve the desired end.

A very interesting chapter is "Programmes in Action," in which Shri Dongerkery has attempted to demonstrate, as far as it was possible within the brief compass of his book, the actual methods used in lectures and discussions. From the teachers' point of view, this is the really important thing. How should the relations between subjects be established and revealed? Let it be repeated, General Education does not consist in the mere study, side by side, of a number of subjects. It is the way in which one study is related to another that has to be demonstrated; it is the capacity to discover these relations and the relation of all studies to the "Eternal Verities" that has to be fostered and trained.

The final problem (not posed by Shri Dongerkery in this excellent little book) remains, of reconciling the demands of General Education and specialization. Society needs ever more highly trained experts: doctors, engineers, technologists, managers. Undoubtedly these would be more efficient if their special studies were preceded by a period of General Education at the university level. Can society bear the cost? Even more important, how many individuals can do so? Must then the expert miss the benefits of an integrated education? Or is it possible to devise a system which will secure the benefits of both?

G. C. BANNERJEE

The Crust of the Earth: An Introduction to Geology. Edited by SAMUEL RAPPORT and HELEN WRIGHT. (A Signet Key Book. The New American Library of World Literature, New York. 224 pp. 1955. 35 cents)

This collection of essays is a museum of facts and more than commonly interesting and useful. In several instances the writers give evidence of how modern discoveries are confirming the ancient Eastern scientific teachings. Of course, this is not consciously done, for modern scientists have yet to discover ancient science—the symbolic language of which is as unique as that of modern chemistry and as baffling to the uninitiated—but those who have studied the latter, even inconsiderably, can discern the approach.

For instance: after quoting from *Vishnu Purana* on what it gives as the age of the world, Arthur Holmes writes:—

By a curious coincidence this characteristically precise assessment is of the same order as the two thousand million years which has recently been the most widely favoured estimate for the age of the expanding universe.

The same writer elsewhere speaks disparagingly of the four elements of the ancients and the gods, but adds: ". . . not that we now pretend to understand everything. . . ." So these can just be put aside for the moment as two of the things still to be understood by modern scientists.

G. H. R. von Koenigswald also cites various discoveries which

show us a new aspect of human evolution, for they indicate that man's ancestors were giants. . . a conclusion wholly unsuspected until now.

Not unsuspected except in modern, orthodox scientific circles in the West.

The editors write:—

Man's future lies in his own hands. In the last analysis, it is a spiritual rather than a scientific problem.

Are men capable of the intelligence and good will to act with sufficient co-ordination and co-operation?

E. P. T.

The Modern Predicament: A Study in the Philosophy of Religion. Based on Gifford Lectures delivered in the University of St. Andrews by H. J. Paton. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. 405 pp. 1955. 30*s*.)

Professor Paton's book is based on the Gifford Lectures delivered at St. Andrews in 1950 and 1951. The author, a former professor of moral philosophy at Oxford, needs no introduction. He is perhaps best known for his two volumes on *Kant's Metaphysics of Experience*. Professor Paton is concerned with the modern predicament which faces all intelligent men, the apparently unbridgeable gulf between science and religion, the age-long controversy between knowledge and faith.

Because of the immense strides made by science and the light recent discoveries have thrown on the nature of the universe, modern man is no longer convinced of divine intervention on his behalf. Professor Paton contends that theologians cannot ignore these scientific advances and that it would be well for them to discard many of their pseudo-scientific assertions, for it is these assertions that cause intelligent men to seek elsewhere for an explanation. It cannot be said that the nature of the universe and the purpose of existence lack interpreters. Unfortunately widely divergent views are held by scientists. The physicist, the chemist, the biologist, the psychologist—they all differ. Distinct from the scientist there is the point of view of the artist, the religious man and the philosopher.

This book will have a profoundly disturbing effect on those who received their early education in the quiet and comfortable pre-1914 world. It is, however, comforting to know that human activity is not confined to science. The author contends that the moral point of view is as rational and as legitimate as that of science. While he cannot prove either God's existence or his goodness, he is convinced that religious belief is not unreasonable. At the same time he is careful to point out that theology is no substitute for religion.

In the modern world religion is desperately in need of philosophic defence. There are thousands, like the reviewer, who feel that the Christian church offers no adequate explanation for either the problem of pain or the problem of evil. Religion seems to be in need of a great intellectual reformation. It must rid itself of the primitive science and false history it has taken over from an earlier age. It must discard its rigid dogmatism, its mechanical rites, its superstition, and, above all, its hypocrisy. The author therefore attacks Barth's refusal to allow any rational speculation on revealed religion. The scientist is also at fault, for he refuses to have anything to do with religion and metaphysics and looks solely to science for guidance.

This is an eminently sane book which should be digested by sceptics and believers and by all who find it difficult to reconcile religious belief with scientific knowledge.

C. Collin Davies

Violent Streets: The Story of a Gang's Girl. By DALE KRAMER. (A Signet Book. The American Library of World Literature, New York. 160 pp. 1955. 25 cents)

With its shame, terror and pathos, this is an honest, compassionate story about delinquent adolescents. Former Judge Anna M. Kross, now Commissioner of Correction, New York City, and Warden Pascal Marsico of that city's Women's House of Detention, have aided Dale Kramer, himself an authority on the problems of delinquency, with authentic data for his book.

Mr. Kramer wants to show, by this terrible and true story, that some young people in homes that may appear good, and in whom good qualities far outweigh bad ones, may yet, owing to the appalling conditions of modern city life, find themselves descending towards disaster; but that such girls and boys can, with courage and will power, turn and climb out of danger. Alsc he wants to show that they need help.

Mr. Kramer has faith in the courage, good sense and will power of youth itself: "Teen-agers are very smart people."

Little Candy Sweet, the sixteen-year-old heroine, will not soon be forgotten. It seems incredible that, like her, during 1954 there were 11,580 young people in "official" trouble with the law in New York City alone; and this was 52.7 per cent more than in 1953!

The cause of the trouble was stated a long time ago like this: "Where there is no vision the people perish." This life without vision is fast creating a world problem. Everywhere a soulless education is being given which tends to destroy the innate humanity in children. Distorted views of life are imparted, by means of the press, the cinema, the radio, etc., in homes and in schools. False values, false ideas, on which ugly dreams are based are the portion of modern youth.

E. P. T.

"EAST AND WEST IN PHILOSOPHY"

Two extension lectures on "East and West in Philosophy" by Dr. P. T. Raju trace first the need for a study of comparative philosophy as a synthetic study and second, "important features of the philosophical traditions of the East and West."

Dr. Raju believes that although the interest of the West in Indian philosophy, religion and culture began with the advent of the British to India, scholars are now anxiously in search of a philosophy of life, and hope that Eastern philosophies contain elements useful for a comprehensive system. India's philosophic development must encompass the new attitudes and problems that the impact of science on mankind has created, and to which the West is very much alive.

The second lecture consists of a rapid, general study of the Indian, Chinese, Jewish and Greek philosophical traditions. Very interesting is the author's remark that every one of them "is determined to a very high degree by the persistent problems which presented themselves to the philosophers in the beginning." This idea seems to integrate his picture of the four traditions: the reflective inwardness of the Indian; the ethico-political, based on man, family and State, the concern of the Chinese; the exclusive and strongly deistic ethico-religious concept of the Jews; and the rationalistic scientific approach to life of the Greeks. He believes that a comparative study of these systems—records of human reaction to insistently pressing environments—should help the student in getting the best from them and in forming his attitude towards the modern problems of life.

CORRESPONDENCE

"WORLD BROTHERHOOD"

In reply to J.O.M.'s questions in the October 1955 issue of THE ARYAN PATH, p. 441, may I say that the answer to the second question is, "Yes." In fact, that "existing organizations be properly utilized" is exactly the purpose and method of the World Brotherhood programme.

The item as published uses the word "organization" too often. World Brotherhood is hardly an organization; at least, not in the usual sense. It has no members or dues, but rather local groups or faculties composed of unofficial representatives of "existing organizations" who co-ordinate, stimulate and assist these existing organizations to do effective work in the improvement of inter-group relations. It never competes with other agencies.

This is one aspect of the purpose of hundreds of organizations. It is the sole purpose of World Brotherhood. Usually only World Brotherhood is in a proper position to bring together representatives of different races, religions, nationalities, castes and other groups, to discuss tensions, prejudices, bigotry, discrimination; to suggest and finance research; to provide experts, libraries, audio-visual materials and administrative leadership; to utilize moral and spiritual motivation and dynamism and scientific and pedagogical methods to bring the ideal actually into the attitudes of children and adults.

Honolulu WILLIAM A. SHIMER
December 20th, 1955

FILMS IN EDUCATION

In a brochure kindly sent to us by the British Council, entitled *Teaching Film*, Miss Grace Greiner, Lecturer in Education at the University of London Goldsmiths' College, pleads:—

> We *must* help children to develop a critical approach to film, and to develop standards of taste and discrimination.... Time must be found in the school time-table for the subject, and teachers must be found who are able and willing to deal with it.

The reason for this plea is that children, millions of them,

> see films... made specifically for adult audiences. It is the adult theme...that does so much harm to the immature mind.

The Wheare Committee (1950), investigating the problem, stated:—

> If the values it portrays are wholly worldly and material, the cinema will help to rear a future generation...lacking in sound moral values for normal life.

How true this is! But is "teaching film" in the schools the solution? Is it not just a little stupid of us to "specialize" and fragment life, and then seek to apply superficial palliatives to the pieces? This is not a special problem—film and television watching, crime-comics reading, etc., are akin: all passive forms of entertainment. They produce excitement through artificially induced images, making habitual spectators and escapists of their addicts.

Could not the whole problem be tackled at its root by supplying children with a constant choice, through giving them more and better opportunities for active, creative entertainment? This would offer the naturally adventurous and seeking spirit of youth an earned and healthy satisfaction. Athletics, crafts, all the arts, demand effort to achieve. And is there any joy comparable to that of original, individual discovery and achievement gained through the pain of conscious creation? This joy once or twice experienced, the passive amusements would lose much of their allure, and at the same time a sense of values would develop with which to assess them when encountered.

E. P. T.

A LETTER FROM LONDON

[In his quarterly letter **Shri Sunder Kabadi** writes about the two power blocs who desire "to live and let live" but who are not able to overcome their distrust and suspicion of each other.—ED.]

"Peaceful co-existence" is a high-sounding phrase for the much older and simpler expression, "To live and let live." When, therefore, we hear statesmen and politicians making avowals of their belief in the feasibility and desirability of "peaceful co-existence" between their nation and other nations, what they are in fact saying is: "I believe it is desirable and feasible that millions of human beings should not slaughter, maim and exterminate millions of other human beings." The fact that this is still the limited aim which nations set themselves to achieve after several thousand years of civilization shows how little refinement there has been in the spirit that animates the collective outlook of people when they are organized into sovereign states.

There could be no greater contrast to the outlook or feeling that sovereign peoples hold when they regard the nations living in the rest of the world than the outlook and feeling they have for the people living in their own national community. Within the frontiers of their own nation, everything that is born has a right to live. There is nothing which has a greater right to live than anything else. Life, however weak and puny, however ugly and misshapen by generally accepted ideals or standards, once it has begun to pulsate, breathe and stir, is sacred.

In the hospitals of the world there are babies being born which weigh no more than a few ounces and whose movements are as feeble as the fluttering of a butterfly's wings. The accumulated knowledge of medicine and science is immediately available to succour them and to provide them with the maximum chance of survival. Similarly, in the hospitals and sanatoria of many countries there are thousands of people dying from diseases like cancer for which at present there is no cure and perhaps few means of easing their pain. Some religious leaders, scientists and philosophers urge that it would be consonant with the highest ideals of humanism and mercy that such people from whom the spark of life is painfully ebbing should be painlessly put to death. But even in this functional, utilitarian and materialistic age, the ancient respect for that which lives is still so deep and profound that no nation and no society in the world will arrogate to itself the right to extinguish life even out of a desire to end what may be futile and meaningless suffering.

These examples of the sanctity in which life is held within a sovereign community could be multiplied many times. When natural disasters hit a nation, through earthquake, flood or volcanic eruption, there is a community sense of suffering and sadness. If the disaster is on a great scale, other nations may send funds or gifts to help relieve the suffering of the survivors, as the British Government recently did during the calamitous floods in northern India. It is no reflection on the country that renders aid in such circumstances to recognize, however, that few of its people are moved by the feeling that humanity itself has suffered by such natural disasters. It is "another country" that has suffered, and any country which is in a position to help relieve the suffering feels that it is under a formal moral obligation to do so. Such a gesture may also correspond with a nation's political interests in its relations with the country that has been the victim of such disaster.

The feeling of separate identity which is so strongly embedded in the feeling and outlook of nations is perhaps the

greatest barrier to the promotion of the feeling among peoples of all nations that they are, in fact, members of a world community. In the development of international air routes and the exploration of Nature, even the vast frozen expanses of the Antarctic are being made to serve, not this or that nation, but the needs of humanity as a whole.

To preserve this *mystique* of national separateness there is almost no limit to which nations will not go, and no absurdity that they will not tolerate. Where the smaller countries of the world are concerned, this desperate and pathetic demonstration of national egocentricity does not seriously affect the world in general, but from the larger countries it constitutes a deadly menace. The more powerful, in material terms, a country is, the more extreme will be the lengths it will go to to demonstrate its separateness from the rest of humanity. The United States, for example, in refusing to accord diplomatic recognition to China, is indulging in a political absurdity which causes growing irritation and vexation even among countries within the American alliance. The embargo on trade with China, initiated by America and maintained by many countries within the American orbit, is interfering with the normal trade relations of those countries with China.

The distinctive feature of the Soviet Union since the end of the war in preserving its *mystique* of national separateness was the Iron Curtain which was erected under Stalin to reduce all contact with the rest of the world and to enable the Soviet rulers to mould the views, feelings and ideals of the Soviet people to a fixed pattern. The Soviet people were left with a caricature of the rest of the human race.

Since the death of Stalin, the Soviet Union has compressed into a very short space of time a number of measures and policies aimed at revolutionizing that country's relationship with and outlook on the rest of the world. It has begun to uncoil the bonds of dictatorship, a process which has seldom before been attempted in history. It has opened itself up, literally and figuratively, to the rest of the world. The visit of Marshal Bulganin and Mr. Khrushchev to India, Burma and Afghanistan was spectacular evidence that a new approach is being sought to the problems that create separateness, hate and suspicion among nations.

The Western Powers, who are still rather imperiously asking for "irrefutable proof" that Russia's intentions towards the rest of the world are peaceful and benevolent, are now showing signs of the very fault that they originally found so dangerous in the Soviet Union: an excessive rigidity and exclusiveness. Yet it is being increasingly recognized that, even with the outstanding issues that divide the two power blocs at present—the division of Germany, Korea and Indo-China, and the future of Formosa, for example—a policy of "live and let live" should be the aim of every nation. The alternative is the strengthening of a state of mind which declares, "Kill or be killed."

The advent of nuclear weapons, with their capacity for annihilation of whole cities, has brought the nations to the verge of a supreme and insoluble dilemma: nuclear weapons require that those who can envisage a situation arising in which they will use them must now be prepared to feel the same callousness and indifference to pain, death and suffering among their *own* peoples—the peoples of their own nation and their allies—as they have learned to feel throughout the ages towards the peoples of a nation or nations with whom they are at war.

In these conditions, it will be of steadily increasing importance that India, which faces the world with no hate or fear in her heart, shall continue to exercise her influence to emphasize the values and ideals which these two great groups of states have in common

but which they are often loath to admit because they fear it would diminish their belief in their own destiny. Co-existence, as Shrimati Pandit said in an address to the Rotary Club in London, is a political term and it puts the emphasis on political issues, frequently causing people to forget that behind them there is the human angle which can only be neglected to the peril of humanity.

SUNDER KABADI

"KEATS-SHELLEY MEMORIAL BULLETIN"

The Keats-Shelley Memorial Association is continuing its very useful work under the fostering care of Dorothy Hewlett, who edits very ably the *Keats-Shelley Memorial Bulletin*, annually. The preface to No. 6 of the *Bulletin* contains this announcement:—

> Will readers please note that in future, with the aid of my husband, Norman Kilgour, I am publishing the *Bulletin* direct. To secure its financial stability we shall be glad to receive standing orders. All communications should be addressed to me at 11, Lion Gate Gardens, Richmond, Surrey.

This annual gives intimate glimpses of some of the men and women who knew or were related to the Shelleys. It begins with a "Note on the Burning of Shelley's Body" by Leslie A. Marchand, who discusses the important and somewhat showy role of E. J. Trelawny in the cremation arrangements and ceremony.

Sylva Norman's "A Letter from Leigh Hunt's Favourite Son" is a pathetic description of a short and touching relationship. Vincent Hunt, Leigh Hunt's youngest son, is seen as an eager and loving young man from the letter quoted. He died just short of his thirtieth year and Sylva Norman writes:—

> To his father...this deeply loved son was of those touched by the undying poetic spirit, who make loveliness more lovely to the hearts of their survivors.

Mrs. Leigh Hunt's silhouette of Byron, cut from paper with a dexterously handled pair of scissors, is reproduced in the magazine. Edmund Blunden gives a brief sketch of Marianne Hunt as woman and as artist; and of her "gift for discerning the truth about people" he gives instances.

J. B. Leishman translates a poem by Rilke on Keats. He thinks the poem indicates the "symbolic significance of Keats's life and death" to Rilke.

The influence of Shelley's deep philosophical thought seems often discernible in those who knew and loved him. In Herbert Huscher's article on "Claire Clairmont's Lost Russian Journal" he quotes from her diary:—

> Mr. de Villeneuve came....He is a materialist—a conclusion which would seem impossible to so ardent a mind as he seems to be.—How believe a heavy lumpy substance like our body can produce such a thing as thought which is without limit or form.—At any rate they ought to keep to their own reasoning of cause and effect. I never heard yet of an effect of totally different nature to its cause.

There appears rather an increase of gossipy matter being published around the figure of Shelley; some of it seems of definitely doubtful value from any decent standpoint.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."

HUDIBRAS

Perhaps there is nothing that tends to unite people more sympathetically or to create more immediately an atmosphere of mutual understanding and appreciation than the looking together at the life of a great man. Really great men are above and beyond all divisive worldly distinctions; so, in their company, ordinary people are cleansed and lifted away from the petty part of themselves and their lives, and touch, however briefly, the greatness lying hidden in their own hearts. And this is bound to unite.

Benjamin Franklin was such an inspiring figure, and wisely and fittingly his 250th birth anniversary was celebrated the world over. Franklin belonged to mankind and contributed abundantly to its welfare.

At the Indian Institute of Culture, Bangalore, two well-attended meetings celebrated Franklin's anniversary. On January 17th Mr. Paul C. Sherbert, Public Affairs Officer, United States Information Service, Madras, under the chairmanship of Shri P. Kodanda Rao, gave the address. In closing he said that Franklin's statesmanship and tolerance of dissenting views had helped the young American Republic and had a lesson for India, now in similar circumstances; especially his appeal, at eighty-one years of age, on the last day of the Constitutional Convention, that each objector to certain provisions should "doubt a little his own infallibility."

On January 21st a second meeting at the Institute on "Benjamin Franklin: Philosopher for Human Rights," was presided over by Professor S. B. Bondade, Principal of the Central College, Bangalore. It was addressed by Professor M. Bashir Hussain on Franklin's contribution to education; by Professor P. Srinivasa Rao, of the Indian Institute of Science, on Franklin as scientist; and by Shri Janki Nath Bhatt, of Intermediate College, Bangalore, on Franklin's work for human rights.

In Bombay, on January 17th, the Indian Institute of Culture, Bangalore (Bombay Branch); the All-India Centre of the P.E.N.; and the Indian Institute for Educational and Cultural Co-operation held a joint meeting in the Convocation Hall of the Bombay University, which was graciously presided over by H. E. Dr. Harekrushna Mahtab, Governor of Bombay. This large meeting was addressed by three speakers: Mr. W. T. Turner, Consul General for the U.S.A., Sir Rustom Masani and Professor F. Correia-Afonso, after whose thought-provoking appreciations of this great American, His Excellency summed up. He said that Franklin's *Autobiography* had been for him an inspiration. He thought that it and similar autobiographies of other great men should be prescribed reading in high schools and colleges. Such books provided the right sort of examples and energization for youth everywhere.

Another Benjamin Franklin birth-anniversary meeting was held on January 13th by the London Branch of the Indian Institute of Culture, Bangalore, the speaker being Mr. Richard Wooton, Deputy Cultural Attaché, the American Embassy, London.

In a letter dated May 1st, 1777, Franklin wrote to a friend from Paris, where he was serving his country:—

> Our Cause is the Cause of all Mankind, and we are fighting for their Liberty in defending our own. 'Tis a glorious task assign'd us by Providence; which has, I trust, given

us Spirit and Virtue equal to it, and will at last crown it with success.

Dr. Charles E. Raven, former Vice-Chancellor of Cambridge University, gave at the Indian Institute of Culture, Basavangudi, Bangalore, on January 31st, the last lecture of his Indian tour under the chairmanship of Professor V. L. D'Souza, Vice-Chancellor of the University of Mysore. Speaking on "Science and Religion: A Changing Relationship," Dr. Raven said that the West had passed through a period of bitterness between science and religion in which the integrated view of life had largely been lost. "The Nelson touch," the capacity to put a telescope to a blind eye and then say that you do not see, had been much in evidence. The religious man of science had then been in the position of trying to ride two horses galloping in opposite directions. Now the two horses were beginning to amble quite pleasantly side by side.

Today arrogance, scientific or religious, was out of date. No longer did the scientist think he had the key to all knowledge, or anticipate attaining soon a complete and objective view of a rigidly closed universe, or of man in terms of physics, chemistry and behaviourism. The sense of mystery and of the magnitude of the human quest had been recovered. Scientists and men of religion were fellow seekers after Reality. The odds against chance and random selection having produced the present infinite variety within the time span of the universe were millions to one. Simultaneity of developments, moreover, challenged the hypothesis of chance.

Probably no scientist today thought that the frontiers of science could be drawn at any given point. Canon Raven, himself trained in the discipline of science, had predicted many years ago that science would ultimately take as its province the whole field of the intellectually knowable. And he believed that the true interpretation of this world arrived at by the methods of science would be not only congruous with but illuminative of the great visions of the mystics of all faiths.

The Indian genius for synthesis, Professor D'Souza said, had prevented so intense an antagonism between science and religion in India as in the West. In India opposition between conflicting views was commonly resolved by a new formula which reconciled them. Indians had long recognized unorthodox ways of approach to the Ultimate Reality above and beyond the phenomenal world, ways involving Spirit, will, penance and the subordination of the senses. Sometimes science and religion had encroached on each other's preserves, to the benefit, he felt, of both. Science and religion had to help each other.

In an address delivered at the anniversary meeting of the Academy of Tamil Culture and printed in *Tamil Culture* (October 1955), Dr. J. Filliozat, for long a writer on Oriental studies, points to the harmony which existed between the Sanskrit and Tamil cultures in ancient India.

It is interesting to note that a hypothesis could be built, showing that Tamil literature was born in the "Indus Valley long before the Aryan invasions." This possibility is indeed thought-provoking, especially in view of the petty, parochial controversies which surround Tamil origins at the moment, some attempting to cut it off from any illuminating influence from Sanskrit. Dr. Filliozat writes that it was due to Sanskrit that South India had her cultural contacts with Cambodia and the Far East.

The parallel growth of Sanskrit and Tamil has been traced to a distant historical past. If the modern Tamilian is asked to believe that Tamil culture flowered and flourished entirely without Sanskrit influence he should be cautious and study the history of the

culture he cherishes. Only by studying the long history of the blending of the two cultures, languages and literatures can he get light upon the subject of their mutual relations.

Dr. Filliozat's address deserves to be attentively read by all and especially by the devotees of Tamil culture, for he sees the growth of Tamil literature enriched by Sanskrit but not supplanted by it. It is this that, at the present moment, should be kept in mind if India is to be like a beautiful bouquet, each flower representing a regional culture, and all bound together by a golden cord of unity and mutual appreciation.

Current attitudes to religion in the U.S.A. have recently been investigated under grants from the Carnegie Corporation of New York. It devotes more than half the space in its eight-page *Quarterly Bulletin* for October 1955 to summarizing the findings in two studies, one of religious attitudes only and the other including them among students' attitudes, goals and values.

The sampling of students covered some 7,000 in twelve widely scattered colleges. Of these 80 per cent reported feeling the need of a religious faith or philosophy. Of the believers in the existence of a Deity, however, about half viewed it as "a power greater than myself whom some people call God and some Nature." In general, the students' attitudes tended to conform to the prevailing public standards. Students were holding tenaciously to "those deeply-rooted and long-lived political, cultural and moral values" which their parents highly honoured and which were implicit in their society.

In the other study, the attempt was specifically to discover "the deepest and most valid experiences and thoughts of Americans relative to religion." The difficulty of discovering these aside, the sampling was admittedly far too meagre for valid generalizations, but the findings are thought-provoking. Almost all the 200 people interviewed had experienced marked changes in their beliefs and attitudes, chiefly in the direction of an abstract intellectual interpretation of symbols once accepted literally. Although 82 per cent of them had once believed in a personal God, only 18 per cent still did so. Of those who did not, 90 had depersonalized their early ideas of God and reformulated them in terms they considered "more meaningful to their experiences and needs." The remaining 74 of them took an atheistic or an agnostic stand.

The view expressed in the brief report that "most children get—and probably need—a very personal concept of God" is surprising in the light of these findings, which point to a rethinking by the majority which rules the concept out. Surely none who has gone through the anguish of finding deeply cherished beliefs no longer tenable could wish it for another!

In the last week of December the Thirtieth Indian Philosophical Congress, under the presidency of Professor T. M. P. Mahadevan of the University of Madras, was held at Nagpur. The volume of Proceedings contains very many good things but we have space for the consideration of only a few of the items.

The subject of the presidential address was "The Re-Discovery of Man." It points to the obvious but neglected fact, that scientific progress has no bearing on human happiness and none on the cultivation of the truly philosophical outlook. "It is not true to say that philosophy in its earlier phases is 'externalist' and turns more and more 'inward' in its later stages." Such an evolution being ascribed to it by some modern philosophers is wholly unjustifiable. The moral illness which afflicts the modern man is excessive "externalism," and it is this that was the cause of the growth of Logical Positivism. Philosophy used to be regarded as the

Queen of the Sciences (*Regina Scientiarum*), said Professor Mahadevan; but Logical Positivists have made of her their servile maid. What is needed is the cultivation of the "inward look."

Shrimati Sophia Wadia in her well-handled address stresses the task of the philosopher: he must re-affirm the existence of eternal principles today, when humanity is groping its way in the dark. That is the way of the Spirit, which calls for a turning inwards for guidance, without which intellectual knowledge is futile.

Symposium II, "Should the State be Secular?" is an important subject bearing closely upon Indian problems. Secularism is a protest against the dominance and control of human life by religious creeds and dogmas. The present need for the Secular State is great and it is good that India is one.

Mr. Ch. Perelman has dealt with the method of Plato's dialogues in a very interesting manner.

Mr. C. A. F. Dundas, Representative of the British Council for India, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on February 13th on "Straight and Muddled Thinking." The Education Minister of Mysore, Shri A. G. Ramachandra Rao, presided.

Mr. Dundas urged the use of the distinguishing human faculty of reason. He saw little evidence today of people employing their reason to the extent possible for each. Paralleling the enormous increase in the last sixty years in the number reachable by the new or improved media of transmission there had gone a great increase in propaganda. Like atomic power, propaganda had vast possibilities for good, as in spreading knowledge of sanitation, but it had been highly developed also for less reputable ends. Devices for getting an idea into people's minds without allowing them to think included the prestige carried by the printed word and repetition, which numbed the "decoding apparatus." The transmission of ideas through any medium involved not only encoding by the transmitter but also decoding by the recipient.

Another trick was a false suggestion in the premise. Or words were used which meant different things to different people; or invidious words were chosen among purported similes; or the same word might be used in an article in different senses, for building up a specious conclusion.

Straight thinking from premises to conclusions did not demand mental brilliance or the study of logic. All that was needed was "not to allow our decoding apparatus to be tricked or bludgeoned into agreement."

He saw every reason to hope that studying the science of human relations in a scientific, not an emotional way, would result in as great an advance in the next three centuries as had resulted in the last three centuries from applying reason to the problems of the natural sciences.